

GODS
MERCIES
AND
IERUSALEMS
MISERIES.

A Sermon Preached at
Pauls Crosse, the 25. of
June. 1609.

By Lancelot Dawes, Master of Arts
and Fellow of Queenes Colledge
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Matth. 23.37. 38.

*Go Ierusalem, Ierusalem,
how ofte thou would, &c.*

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52



To the Right Reuerend Father in God, Henrie Lord Bishoppe of Carlile.

Right Reuerend,



HIS Sermon
was made for
the Crosse, not
intended for the
Presse. I was by
authoritie commanded the for-
mer, and by importunitie of
many haue at length consented
to the latter. It may perchance

A 2

De-

THE EPISTLE

Herr.lib.2.
Epist. I.

heereafter complaine with the
Satyrist.

Deferat in vitem vendentem thus, at odores,
Et piper, et quicquid chartis amicitur ineptis.

But that is no great disgrace
in these daies, it shal haue Store
of company , perhaps some to
whom it may deseruedly giue
the wall. As for faultfinding
carpers, I little account of their
censure, it is well knowne whose
liuery they weare , it were a
strange peece of worke that
should haue their approbation.
Some haue charged nature af a
grosse ouersight for placing the
oxe his hornes vpon his head,
and not vpon his shoulders
which are the stronger, an inge-
nuous reader will winke at a
fault,

DEDICATORY.

fault, and approoue that which
is good. But let these passe, my
humble desire is, that this mite
which I haue cast into the trea-
sury (for my riches extend not
to a talent) may find acceptance
with your good Lordship, who
may iustly claime the same inte-
rest in me which Paul did in
Philemon: Thou owest
vnto mee euен thine owne
selfe. I willingly acknowledge
it: and say as Æschines in Se-
neca said to Socrates: Seeing
I haue nothing to offer wor-
thy so reuerend a Person.
(for to dedicate a Sermon to
your Lordshippe is but with
Chærilus to present a few

A3 harsh

vers. 19.
Seneca lib.
1. de benefic.
Cap. 8.

THE EPISTLE.

*harsh verses to Alexander) i
offer my selfe; promising
still to continue. Lon-
don the 27. of
June.*

Your Lordships in all
humble duetie and
Seruice.

Lancelot Dawes.

8588



GODS MERCIES AND IERUSALEMS MISERIES.

I E R E M I E 5.1.

GRunne two and fro by the streetes of Ierusalem, and behold now, and know and inquire in the open places thereof: if yee can find a man, or if there be any that executeth Judgement and seeketh the trueth and I will spare it.



Any meanes
did the Lord
use to reclaim
I E R V S A -
L E M from
her rebellion
against him,
by sundry
com.

God's mercies and

commemorations of his benefites
he wooed her by the sweet pro-
mises of the Gospell, he incited her
by the captivity of her sister Sa-
maria, he forwarned her, but yet
she continued like her forefathers,

^a Psal:78.

^a *a faithles and stubbornē generation,*
i generation that set not her heart a-
right, she runnes still on a wrong
Bias, in stead of beeing a faithfull
Spouse, she becomes a filthy harlot,
and ^b *playeth the Whore upon every*
hie mountaine, and vnder every greene
tree, her ^c wine is mixed with water,
her siluer is become drosse, her Princes
rebels and companions of theeuers, and
as shee groweth in yeares, so shee
increaseth in all impieties, shee
which at the first did onely pull
little sinnes with the small ^d cordes
of vanity, doth now draw greater
transgressions with the huge ^e cart-
ropes of iniquity, so that now
g from

^b Iere.3.6.

^c Isa.1.22.

^d Isa.5.18.

Jerusalem's miseries.

g from the sole of her foot to the crown
of her head, there is nothing found in
her but woundes and swellings, and
sores full of corruption. In this case
God ^hwhich cannot abide wicked-
nesse, neither can any euill dwell
with him, (as the Psalmist speaketh)
beginnes to loath her, and to giue
her vp into the hands of her most
sauage and cruell enemies, (the
Chaldeans) who shall ⁱ defile the holy
Temple, and make Jerusalem a heape
of stones. Oh, but shall the husband
be so vnkind to his Spouse ^k whome
hee hath married vnto himselfe? shall
a Father be so seuere to his child?
shall the God of mercy bee so vn-
merciful vnto his chosen? ^l Shall not
the judge of the world doe right? farre
be it from God, that hee should slay the
righteous with the wicked. God an-
swereth, that there is no reason,
why shee should repine against
him,

^g Isa. i. 6.

^h Psal. 5. 4.

ⁱ Psal. 79. 1.

^k Ier. 2. 2.

^l Gen. 18. 25

Gods mercies and

him, or accuse him of cruelty; her Apostasie is so generall, her disease (like a *Gangrena*) is spread through euery member of the body, her malice is so incurable, that hee cannot without impeachment of his iustice, spare her any longer.

Ranne to and fro by the streetes of Ierusalem, &c. v. 8. O yee men of Iuda and inhabitants of Ierusalem, doe not say that your teeth are set on edge, because ^m *your fathers haue eaten soure grapes*, doe not obiect, that *my wayes are not equall, it is your wayes that are unequall*: it is your sinnes that brings this heauy doome vpon your heads: whether this be so or not, you your selues bee Judges: for I beseech you seeke vppe and downe, not in the Country townes onely, and villages of Iudah, but in the Metropolis of the whole Kingdome,

in-

^m Ezech.18

Jerusalem's miseries.

in the ⁿ holie Citie, runne through euery corner of it, search and enquire in the houses and allyes and backe-lanes, and high streetes ther-of, marke their conditions, obserue their practise s, consider their behauour, take a full view of their whole carriage, if after such enquierie, there bee found but one man amongst the whole multitude that feareth me, or maketh any conscience of his wayes, and I will spare the whole City for that one mans sake: but if after you haue sought man by man, there bee not one godly man found amongst them all, thinke it not cruelty, if now at length I inflict (in iustice) my iudgments vpon her: the summe is contained in this short proposition: *I will spare Jerusalem, if there can one righteous man bee found in her.*

Wherin we may obserue these

ⁿ Math.4.
Iса. 52.1.

two

Gods mercies and

two principall pointes: Gods mercy, in that hee would haue spared *Ierusalem* for one mans sake; *Ierusalem*s misery, in that not one righteous man can bee found in her; the former I deliuier in this proposition; *Gods mercie in sparing doth excede his justice in punishing,* and with this wee will beginne.

Doctrine.

*Tull de.natu.
deorum.*

Exod. 33.

But alas, who am I dust and ashes that I should intreate of this Subiect? it is a bortomlesse depth, who can diue into it? it is an vn accessible light, who can beholde it? if the Heathen *Simonides* after three dayes study how to describe God, was further from any resolution in the latter end, then when hee first beganne: nay, if *Moses* (a man more familiar with God then any that euer liued vpon the face of the earth) when he was put in a clift of a rocke, and couered with

Ierusalens miseries.

with Gods hands, could not behold the glory of his face; then may it not seeme strange, if the tongues of men and Angels faile in describing the very backe parts of this one attribute, being more proper and essentiall vnto God then any whatsoever. That *Tyrian* proued the wisest in the end, who hauing concluded in the Evening with his fellowes, that hee which could first in the next morning behold the Sun (which they worshipped as a God) should bee King; looked not toward the East whcre hee riseth, but towards the westerne mountaines where his rayes did first appeare. We will follow his Example and seeing we cannot seeke into the fountaine at which the *Cherubs* did couer their faces: let vs behold it in the mountaines, that is, the Prophetes and Apostles,

Iustin lib.18.

Gods mercies and

*Hierom.lib.
110.Commet
in Ezech.*

Apostles, as *Ierome* expounds the word, or the mountaines, that is the creatures and works of God, in all which it doth most clearely shine: there is no worke of God in al which there doth not appeare such manifest Characters of his mercy, that he which runneth may reade them. Those benefites intended towards his children, as namely Election before all time, creation in the beginning of time, Vocation, Redemption, Iustification in the fulnes of time, Glorification after all time, &c. To proue them to bee so many riuers of the bottomles Ocean of Gods neuer dying mercy; it were but to busie my selfe about a principle, which I hope none of you will call into question: Gods almighty power is manifested vnto vs, in that hee hath created the world of nothing,

and

• Jerusalems miseries.

P and made all the boast of heauen by the breath of his mouth, and it is a property in describing of which Gods Secretaries do striue to be eloquent, Job to shew it saith that q he spreadeth out the heauens like a Canopie, and walkeith upon the the height of the sea, that he maketh the starres Arcturus and Orion, and Pleiades, and the climates of the South. Elihu lets it forth vnder Benoth, whose taile is like a Cedar, and his bones like stanes of brasse, yet the Lord leadeth him whither soever bee will; and vnder Leviathan, which makes the depth to boile like a pot, and the sea like a pot of ointment, and yet the Lord can put a hooke in his nose, and pearce his iawes with an Angle. Dauid to shew it, sayth that hee maketh the mountaines to skippe like Rammes, and the little hills like young sheepe: I say, to expresse it

^P Psal. 33.6.

^q Job. 9.

^r Job. 40.

Psalm. 114.

sayth

5
Gods mercies and

c Isa.40.

sayth, that all nations before him are as a droppe of a bucket, and are counted as the dust of the ballance, that he taketh away the Isles as a little dust, that hee hath measured the waters in his fist, & counted heauen with a span, & comprehended the dust of the earth in a measure, and weighed the moun-
taines in a weight, and the hilles in a ballance, and yet his mercy goeth beyond his power, in that his om-
nipotency hath made nothing but what his mercy moued him to cre-
ate, and it comes after too, in pre-
seruing, and guiding, and prote-
cting, by his heauenly prouidence (a branch of his mercy) whatsoe-
uer his powerfull hand hath made, if hee should but once stoppe the influence of his mercy, al the works of his hands should presently bee annihilated. t The earth is full of the mercies of the Lord (sayth the

t Psal.33.5.

Psalmit,

Ierusalem's miseries.

Psalmist) hee sayth not the heauens sayth *Austen*, *Quia non indigent misericordia ubi est nulla miseria:* they needed no mercy where there is no miserie; and yet in another place hee addeth the heauens to *thy truth*(an other of his attributes) goeth *vnto the clouds*, there it stayeth, but thy mercy goeth further: *it reacheth vnto the heauens*, in fewer wordes: *It is ouer all his works.*

Augustin in illum locum.

Psal 145.9

But my text leades me to entreat of his mercy, as it hath refrence vnto his iustice; where you shall find that of two infinites one doth infinitely surpassee an other, to bee called a mercifull God, and the father of mercy is a title wherein God especially delighteth, but he is almost neuer called the God of judgement: heare how hee proclaimeth himselfe: *The Lord, the Lord strong*, there is one Epithite

B

of

Gods mercies and

of his power; mercifull, gracious,
slow to anger, abundant in goodness,
and truth, reserving mercy for thou-
sands, forgiving iniquity and trans-
gression and sinne: there are sixe of
his mercy. Then comes his iustice
in punishing of offences: not ma-
king the wicked innocent, visiting the
iniquity of the Fathers upon the chil-
dren, vnto the third and fourth gene-
ration: there he confines his iu-
stice, hee sayth vnto vs as he doth
vnto the seas in Job: (v) Hither shalt
thou goe, and thou shalt goe no further,
here shalt thou stay thy raging waves,
it shall not passe the fourth gene-
ration, and that is more then Ordinarie,
if it come so farre, it is but
at a high spring, upon such as hate
him: but his mercy followes like a
boundlesse Ocean, upon thousandes
of those that loue him. Nay the Pro-
phet tels vs that to punish, is with
God

(w) Job. 38.

ii.

Exo. 20.5.6.

Jerusalem's miseries.

God a rare & extraordinary work.
 x. *The Lord (sayth he) shall stand as in
 as in mount Perazim, he shall be an-
 gry as in the valley of Gibeon, that hee
 may doe his worke, his strange worke,
 and bring to passe his act; his strange
 act.* This is an act of iudgement,
 where you see that to punish, with
 him is an vnçouth and strange
 worke, an acte indeed, vnto which
 without compulsion of iustice, hee
 could not be drawne; hee is more
 loath to put out his hand for to in-
 flict a iudgement, then euer was
Oetanus to subscribe his name to
 the execution of any publike offend-
 der, whose vsuall speech was this,
Vtinam nescirem literas, I would to
God I could not write. How oft
 doth miserable man offend against
 his maker? surely if the iust man fall
 seuen times, then the wicked fal-
 leth seuenty times seauen times, &

Esa.28.21.

Sueton.

B 2

yet

Gods mercies and

Isa. I. 24.

yet hee maketh his Sunne to shine
vpon them both, he makes his rain
to fall vpon them both, still almost
hee containeth the sword of his
iustice within the sheath of his
mercy : if in case hee bee enforced
to draw it, hee is as it were touched
with a feeling of that which the
wicked suffer; heare himselfe speak,
Therefore thus sayeth the Lord of
boastes, the holy one of Israel, ah, I
will ease me of mine aduersaries, and
auenge mee of mine enemies : it is a
kind of ease to be auenged of thine
enemie, and therefore God when
the Iewes continue still to prouoke
him to his face, will ease himselfe
by inflicting his iudgements vpon
them, *I will ease me of mine enemies,*
but it comes with an (*ah*) or (*alas*)
it is paine and grieve to him, hee is
wounded to the very heart, his
bowels are rowled and turned
within

Jerusalem's miseries.

within him; a few teares might haue made him sheath his sworde, and deferre his punishments; the history of *Ahab* will proue as much, who was one that had solde himselfe to worke wickednes, that prouoked the Lord God more then all the Kings of Israel that were before him, then *Baasha*, then *Omri*, then *Ieroboam the sonne of Nebat that made Israel to sinne*, therefore the Lord sends vnto him the Prophet *Elijah* telling him, that in the field where the dogges licked vp the bloud of *Naboth*, they shoulde liche his blood also, and that he would wipe away his posterity as one wipeth a dish, when it is wiped and turned upside-downne.

Ahab hath no sooner rented his clothes at the Prophets words, then God repenteth him of what hee had threatened: *Seest thou how Ahab is humbled before me?* a simple

1.King. 16
30.

1.Kiug.21.
19.21.

verse.29.

Gods mercies and

humiliation God wot, onely in outward shew, and yet it shall suffice to reuoke part of Gods iudgements against him, because hee submitteh himselfe before me, I will not bring that cuiill in his dayes vpon his house. Niniane had multiplyed her transgressions as the sand vpon the sea shore; she had by her sinnes blowne vp the coales of Gods anger against her; but yet he will not come vpon her as a thiefe in the night to destroy her, she shall haue *fortie dayes warning*, and if in the meane time she will turne her plaiing into praying, and her feasting into fasting, and by couering her selfe with sackcloath, hide from his eyes her broade sayles of pride, he will make it knowne unto her, that hee was not so ready before, to lend a lefft eare of iustice to her crying sinnes, as he is now to affoord a right

Ierusalem's miseries.

a right eare of mercy to the cry of her sinners: *hee will repent of the euil that he bad denounced against her, and will not doe it.* The old world had so defiled the earth with her cruelties, and the smoake of her sinnes did so fume vp to heauen into the nostrils of God, *that he was sorry in his heart that euer hee had made man:* yet hee will not presently destroy this wicked generation, there shall bee *an hundred and twenty yeares for repentance,* before hee will purge this *Augean stabulum,* with a deluge of waters.

Nay, such is the neuer drying stremme of his mercies, that for the righteous sake, the wicked though they doe not repent, shall fare the better. God is not like to the Emperour *Theodosius*, who for the offence of a few, put all the *Theffalonians* to the sword: but ra-

Ionah.3.10.

Gen.6.6.

Vers. 3

*Ruffin hist.
Eccles.lib.2.
Cap. 18.*

Gods mercies and

Herod.lib.
Plut.in
Cæsare.

ther (if without offence the Potter may be compared to the clay) like to that Persian Generall, who spared *Delos* because that *Apollo* was borne there; or *Cæsar* who made the *Cindians* free men for *Theopom-pus* his sake : it was an opinion of the Heathen, that for one euill mans sake, many good men were put to the worse,

Virgil. x.lib
AEn.

Pallas exurere gentem
Arguum atq; ipsos voluit submergere ponto:
Pallas ouerthrew the whole nauie
of the Argues.

Hesiod.op.
& dies.

Vnius ob noxam & furias Aiakis Oilei,
for the sinne of one man by name,
Ajax the sonne of *Oileus*, and
Πολλαὶ καὶ ξυμπατὰ πόλις ναῦς ἀνθρώποι
ἐπαυρεῖ, God punishment a whole City
for one mans sinne, and sends upon it
Διηδὼν ὁρῶ καὶ λόγιμον, famine and plague,
for the sinne of some particular, it is
not so : God neuer punishment one
man

Jerusalem's miseries.

man for anothers offences: if thou obiect vnto me, that the *Israelites* were plagued for *Dauids* trespass, I answere, *Dauids* sinne did occasion that punishment which the *Israelites* did iustly deserue for their owne iniquities: for howsoeuer *Dauid* in respect of himselfe (who deserued more) called them sheep, yet indeede they were *Wolues in sheepe skins*: and verily in this particular, wee haue an euident demonstration of his mercies: for first, of three seueral punishments, he giues him leauue to chuse which of them hee would: When *Dauid* had chosen the Pestilence for three dayes,indeede he sent his destroying Angell; but before his sword was halfe drawne,hee puts it vp againe, and repenteth him of the euill, and abridgeth the time: Now we know that euery substra-
ction

Gods mercies and

ction from his iudgements is a multiplication of his mercies, and how farre hee is from punishing the righteous with the wicked, let *Sodome* witnesse, a sinke of the filthiest sinnes, a cage of the vncleaneſt birdes, a denne of the wickeſt theeues that euer the earth bredde: yet hee will not rashlie come vpon her, but first he will goe downe and ſee whether they haue done altogether according vnto that criſe which was come vnto him, & if there can but fiftie righteous men bee found in fiue Cities, which was but for euery Citie ten, nay, if but forty, nay, if but thirty, nay, if but twenty, nay, if but tenne can bee found amongſt them all, which was but for euery City two, he wil not destroy the City for thone mens ſake: when none can bee found ſauie iuft *Lot*, hee will not sub-

Gen.18.21.

Ierusalem's miseries.

subuert *Sodome* before hee bee brought out of the City, nay, hee will spare the whole City of *Zoar* for *Lots* sake: if good *Paul* bee in the ship, all that are with him, euen the barbarous Souldiers shall for his sake come safe to land. But of all others (that I may end this point where I beganne it) *Ierusalem* in my Text is most famous: whome the Lord doth so tenderly compassionate, that if within her spatiouse walles, amongst so many millions of soules, one righteous man could haue beene found, eyther amongst the Nobles or Magistrates, or Priests, or People, hee would haue spared *Ierusalem* for that mans sake.

And is this true? bee not then dismayed thou fainting and drouping soule, whome the burden of thy sinnes hath pressed downe to the

Act. 27.

Vse. 1.

Gods mercies and

Rom. 5. 20.

the brinke of hell : is there such a thunder-threatning cloud of Gods iustice set before thine eyes, that thou thinkest it impossible that the Sunne of his fauour should pearce through it into thine heart? deceiue not thy selfe, *where sinne aboundeth, there grace superaboundeth;* thou art a fitte Subiect for God to worke vpon: where should the Physitian shew his skill, but where the greatest maladies doe raigne: and where can God better shew his mercy, then where is the greatest abundance of mans miserie? the desperatest diseases that can befall the soule of man, dead Apoplexies, vncleane leprosies, dangerous Lethargies, remedilessse Consumptions, whatsoeuer they be, God can as easily cure them, as the smalleſt infection: and as he is able, so is he most willing to doe it,

Jerusalem's miseries.

it, because his mercy (as I haue al-
ready proued) is his chiefest attri-
bute, and euery attribute of God,
is the Essence of God, so that hee
can no more cease from his works
of mercy, then the eye beeing well
disposed from seeing, or the fire
from heating, or the heauen from
mouing, or the Sunne from shi-
ning: hee that denyeth this is a
Traytor to the king of Heauen, be-
cause hee gaine-sayeth that still
wherin God especially delighteth.
There is no sinne of it selfe so hai-
nous, but God can wipe it away:
he will forgiue wicked *Manasses*
as wel as righteous *Abraham* 10000
talents as one penny.

Suppose that all the sinnes that
euer were committed, from the
murther of *Caine* to the treason of
Iudas, laid vpon thy shoulders, there
is no more proportion betweene
them

Gods mercies and

cicero de finibus.

Isa. i.

them and Gods mercy then betweene Stillam marie & mare Aegeum betwixt a drop of brine and the Aegean, nay the great Ocean, the sniffe of the Candle and the light of the day, or a mote in the Sunne, and the Globe of the high heauen. Flie vnto the throne of grace, and though thy sinnes were bloodie like Scarlet, he will make them as Wooll; and though thou be as Purple which is twice dyed, to wit in the Wooll and in the Cloath: Though thou bee dyed in the Wooll (the first lineaments of nature) with originall depravation, and in the Cloath (after thy natural perfection) with actuall transgression, yet he wil make thee aswhite as the snow in Salmon: he will bind all thy sinnes in a bundell, and cast them into the bottome of the Sea, hee will naile them vnto his Sonnes

Ierusalem miseries.

Sonnes Crosse, he will remoue them
as far from thee as the East is from the
West, or the North distant from the
South. No man euer begged an
almes at Gods hand in faith, and
returned empty. Heauen gates
are ncuer shut when penitent sin-
ners knocke, there is a Master of re-
quests inthat Court, which is more
ready to preferre thy petition vnto
God, then thou canst be to request
his helpe, and will he which for ten
mens sake would haue spared *So-
dome*, and for one mans sake haue
passed by the crimson sinnes of *Ie-
rusalem*, who was moued with
compassion at the hypocriticall re-
pentance of wicked *Ahab*, and re-
uoked his sentence at the counter-
fait humiliation of proud *Niniueh*,
stoppe his eares at the petition of a-
ny penitent sinner? doubtnotbut he
will heare thy petition and giue
his

Gods mercies and

his royall assent to that thou desirest, though thou canst but with *Dauid roare and not speake*, or with the poore Publican vtter a short and abrupt speech *O Lord be mercifull vnto me a sinner, &c.* or with *Hezekiah Chatter like a Crane, and mourne like a Doue.* Oh then flee vnto him as a *Doue vnto the windowes*, hide thy selfe in the holes of the true *rocke*, put thy finger in Christs side there thou shalt finde both Oyle to soften and Wine to cure thy festered soule, cry mightily to God with *Niniueh*, say with *Dauid, I haue sinned*, morne with *Hezekiah*, weepe bitterly with *Peter*, fall downe at *Iesus* his feete with *Mary Magdalen*, say with blind *Bartelmaus* in the Gospell, *O sonne of Dauid haue mercy upon me.* And doubt not but God will bee mercifull vnto thy sinnes, and make his

Isa. 38.14.

Cant. 2.

2. Sam. 12.

13.

Matt. 26.

John. 11.

Matt. 9.27.

Ierusalem's miseries.

his fauourable countenance shine vpon thee.

Againe is Gods mercy such that hee will spare the wicked for the righteous sake? Here then yee sonnes of *Beliall*, may learne this lesson to spare the righteous for the wickedes sake. I meane to cherish and to make much of all those that feare the Lord , if for no other reason yet euuen for this , because such men are often times a meanes to keepe away Gods iudgments from the euill doers , the chaffe shall not be burned as long as it is mingled with the wheat. *Plutarch* saith that in the sacking of Cities such houses as were erected neare vnto a Temple, of any of the heathen Gods , were vntouched, when the rest were ouerthrowne by the enemy : as long as a sinner standeth neare vnto a Temple of

Vſe 2.

C the

Gods mercies and

Gen. 19.

2. Sam. 6. 12.

Phil in Cesa-
re.

the liuing God, hee needeth not feare an ouerthrow. God could doe no hurt vnto the *sodomites* as long as iust *Lot* was in their company, as he blessed the house of *Obed Edom*, and all that he had because of the Ark that was with him, so the blessings that fall vpon the wicked mans head, are because of the godly with whom he dwelleth ; it was the encouragement that *Cæsar* gaue vnto the Boateman, when his Boate was almost ouer whelmed by the violence of the waues, in the Riuier *Anius*, that he should not feare because *Cæsar* was in his company. And the best encouragement that can be giuen to the wicked, in the time of danger, is that some good man is in their company, then they may say as *Michah* said when he had hyred a Leuite to be his Priest, *now i know that the*

Lord

Ierusalem's miseries.

*Lord will bee good unto mee seeing a
Leuite(a man that feareth the Lord)
is with me, and therefore at the least
in this one point, let them resem-
ble the iust man, which maketh much
of them that feare the Lord, Psal. 13.
because they are as it were Buck-
lers to keepe away the force of the
blow, and with faithfull Moses
they stand in the gappe to turne away
his wrathfull indignation, least it
should destroy them. But if they seeke
(as the custome of so many is) by al
meanes possible to destroy them,
to trample them in the dust and(as
much as in them lyeth) to roote
them out of the land of the liuing,
that they may haue none to con-
trole them for their vnlawful deeds
then they doe their best to cut a
sunder the thread that keepeth vp
the sword of vengeance, or
Sampson like to pull downe the pil-*

Iud. 17.13.

Psa. 106.23.

C 2 lers

Gods mercies and

lers vpon which their house standeth and so to bring all downe vpon their heads.

Vſe.3.

Againe is God so slow to anger, so vnwilling to reuenge? had hee rather sauе one righteous man then punish a whole Citie, of such as sinne against him? Where bee the gallants of our dayes, who will not brooke the least offence offered against them? Nothing shall wash it away but the precious Blood, it is a disgrace vnto me, an ignominie vnto my whole kindred, is that a disgrace in thee which is an honor in god? For thy kiudred I little account of it. If thou canſt drawe it from the loynes of *Adam*, thou gettest nothiug there but shame, vnleſſe thou canſt ſtep a foote higher (as *Luke* doth in the Genealogie of *Joseph*) and ſay that *Adam was the Sonne of God*, if thou wouldest bee counted

Luk.3.38.

Ierusalem's miseries.

counted the Sonne of God , tread
in his steps, walke as thou hast him
for an example. *Be thou mercifull,*
as thy Father which is in Heauen is
mercifull. For so doing thou shew-
est thy selfe to be a sparkle deriuied
from that infinite flame, a droppe
taken from that bottomlesse Oce-
an, it is remarkeable(which one ob-
serueth) that God hath giuen vnto
Beasts both weapons of defence
and offence, the Lyon hath his
Pawes, the Oxe Hornes, the Boare
Tuskes, the Serpent his Sting, the
Birds Clawes , the Fishes Skales,
the very Hedg-hog is not without
his Pricks: But man *the excellencie of*
his dignitie, and the excellency of his
Power(as Jacob speakes of Ruben) he
brings into the world smooth and
naked, in token that hee should bee
like vnto him, soft to anger slow to
reuenge. *Esaū, that was borne red,*

Gen.49.3.

f Gen.25:

C 3 and 25.

Gods mercies and

and rough God disinherited as a Monster, and no true Child of his, but smooth *Jacob* hee acknowledged to be his Sonne. The child of wrath is no Sonne vnto the God of mercy. How often doest thou sinne against thy God ? By thy blasphemous oathes thou tearest him, by thy hypocriticall holinesse thou mockest him, by thy vncleannesse thou polutest him, by thy arrogant pride thou disdainest him, and spittest in his face. The least trespassse that thou committest against him, is no lesse then treason against his royall person, and doth God for euery offence vn-sheath his sword against thee ? *Si quoties peccant homines sua fulmina mittat Iupiter, &c.* If God shoulde in iudgement punish euery sinne vpon the offender, where shoulde wretched man be ? now when God writheth thy sinnes

jerusalem's miseries.

finnes in dust, wilt thou write thy Brothers in Marble? When he forgiueth thee ten thousand tallents, wilt not thou forgiue thy Brother an hundred pence? If thou wilt be indeede his Sonne , bee like vnto him, be pittifull, tender-harted full of mercy and compassion , if thou bee angry beware that thou sinne not, by speedy reuenge, if thy wrath bee conceiued in the morning, and perchance increase his heate with the Sunne till mid-day , yet let it settle with the Sunne at afternoone, and set with it at night, Let not the Sunne goe downe upon thy wrath, if its conception bee in the night, vse it as the harlot vsed her child, smother it in thy bed & make it like the unimely fruite of a woman which perisheth before it see the Sun, to this purpose remember that the Citizens of this *Jerusalem* are at v-

Eph.4.26.

1.Kings.3.

Psal.

Gods mercies and

nity amongst themselus, the stones
of this temple are fast coupled and
linked together, the members of
this Body as they are vnitid in one
head with the nerues of a iustifying
faith: So are they knit in one heart
with the Arteries of loue: The
branches of this Vine as they are
vnited with the boale (frō whence
they receiue nutriment) so haue
they certayne tendrels whereby
they are fastned, and linked one to
another. Now if without compas-
sion thou seekest thy brothers hurt,
thou dost as it were devide Christ,
thou pullest a stonē out of this
Temple, thou breakest a branch
from this Vine, nay (more then so)
thou cuttest the Vine it selfe. Vir-
gi'l tells vs that when *Aeneas* was
pulling a bough from a mirtle tree
to shadow his sacrifice, their issued
drops of blood from the boale tric-
kling downe vnto the ground: at
length he heard a voice crying vn-

Aeneid.3.

jerusalem's miseries.

to him thus *Quid miserum Aenea
laceras iam parce sepulto parce pias
scelerare manus*, the Poet tels vs
that it was the blood of *Polydorus*
Priamus his sonne which cryed for
vengeance against *Polymnestor* the
Thracian King which had slaine
him, in like maner whēsoeuer thou
seekest the ouerthrow of thy Christian
Brother, and hast a desire to
reuenge thy selfe of him (as hee had
to pull a bough from the Tree)
thinke that it is not the branches
but the Vine thou seekest to cutte
downe. Thinke that Christ will
count this indignitie done to his
members as it were done to himselfe.
Thinke that thou hearest
him cry vnto thec after this maner,
*iam parce sepulto parce tuas scelerare
manus*, imbrue not thy hands in my
blood, *haud crux hic de stipite ma-
nat*, it is not the branches thou
fightest against, *Nam Polydorus e-*
go

Iude.9.5.

Gods mercies and

Titus. 9.5.

At the Spit-
tle.

go, I am Iesus whom thou persecutest. I am now come neare to a point, which I haue pressed heretofore in the other publique place of this citie, therfore I proceede no further, but turne aside to my second generall point obserued in this verse, which was *Ierusalem's* misery.

The Tree is very fruitfull, and I am but a passenger, and therefore must be contented to pull two or three clusters which I conceiued to be the ripest, and the readiest to part with the boughes, which when I haue commended to your severall tastes, I will commit you to God.

First the Paucity of true profel-sors (*if ye can find a man, or if there be any.*) Secondly, the place where. (*In Ierusalem.*) Thirdly, that God will bring his iudgments vpon her because of her wickednesse; not expressed but necessarily vnderstood.

From

Ierusalem's miseries.

From these three I collect three propositions; from the first, Gods flocke militant may consist of a small number: from the second, There is no particular place so pruiledged, but that it may revolt and fall from God: from the third, No place is so strong, nor City so fenced, but the sinnes of the people will bring it to ruine. Of these three in order, Gods holy spirit directing me, and first of the first.

God made all the world, and therefore it is great reason, that he should haue it all to himselfe: yea, and hee challengeth it as his owne right: *c The Golde is his, and the siluer is his, and all the beasts of the fielde are his, and so are the cattell upon a thousand hills: and the heauens are his, for they are his Throne, and the earth is his, for it is his footestoole, and the reprobate are his, for Nebuchadnezzar is his servant,* and as

Propositiō.

*c Hag. 2.8.*Psal.
Act. 749
Ierem. 25

Iuda

Gods mercies and

Psal.24.

Heb.1.14.

Gen.3.

Iuda is his so is Moab likewise: but in
an other kind of seruice, in a word,
*The earth is the Lordes and all that
therein is, the compasse of the worlde,*
and all that dwell therein, but not in
that property, which is now ment
for that belongs onely vnto men,
and yet not vnto all, but to a few,
which are appoynted to be boyres of
saluation.

God made all men, so that they
are all his sonnes by creation, but
hee ordained not all to life, so that
therre is but a remnant which are
his sonnes by adoption: our first
Father did eat such a sowre grape
as did set all his childrens teeth on
edge: by transgressing Gods
comandement he lost his birth-
right, and was shut out of Paradise,
by committing treason against his
Lord and King, his bloud was stai-
ned, and all his children were made
vnca-

Ierusalem's miseries.

vncapable of their fathers inheritance, but God (who is rightly tearmed the Father of all mercy, & God of all consolation) as he purposed to shew his justice in punishing the greater part of such, as so greeuously incurred his displeasure: so on the contrary side, it was his good pleasure to shew his mercy, in sauing of some, though they deserued as great a degree of punishment as the other, and therefore it is a Parliament holden before all times, it was enacted, that the naturall sonne of God, the second person in the Trinity, should in the fulnes of time take vpon him mans flesh, and suffer for our transgressions, and gather a certaine number out of that *Masse of corruption*, wherein all mankind lay: these be they which shal follow the Lambe whethersoever he goeth; these bee his

2.Cor.1.3.

Auffin.

Gods mercies and

Psal. 100.
Gal. 4.1.
Rom. 8. 17.

1 Cor. 4.

Lnk. 12.32.
Mich. 5.2.
Gen. 8.3. •

his people and the sheepe of his pasture,
these be they which haue this pre-
rogative to be called the sonnes of God,
and the heires of God annexed with
Christ: and these are they which I
affirme to be often contained in a
very narrow roome in respect of
the wicked.

There is much chaffe and little
wheate, it is the wheate that God
keepes for his garner: there are
many stones, but few pearles: it is
the Pearle which Christ hath
bought with his bloud. Many
fowles but onely the Eagles bee
good birds. Sathan hath a *king-*
dome, and Christ but a little flocke,
it is like to *Bethleem* in the land of
Judah, but a little one amongst the
Princes of *Judah*, it is like to Noahs
stoud, going and returning, like the
sea flowing and ebbing, or like to
the Moone filling and waining, &
some-

Ierusalem's miseries.

sometimes so Eclipsed and darke ned with the earth, that thou canst not perceiue, that Christ the sonne of righteouesnesse doth shine vpon it.

The story of Times will make this plaine, innumerous were the men of the old world, yet Gods flocke was onely contained in the family of *Sheth*, they onely were called the *Sonnes of God*, afterward this flocke was compassed in a very narrow fold, in *Noahs familie*, it was enclosed in one Arke, and yet there was *one Wolfe amoungst these few sheepe*. Thus it continued in a very narrow compasse till *Abrahams time*, and so downward till it beganne to multiply in the land of *Egypt*, and afterward in the promised *Canaan*, as yet it was still tied to one place, there was but one pasture for Gods sheepe,

the

Gen.6.2.

*Nat lupus in-
ter ones.
Ouid metam.
lib: i.*

Gods mercies and

Rom.4. 27.

the rest of the world playde the harlot with other louers, and went a whoring after their owne iuentiones, and in this one pasture there were more Goates then sheepe, for though the number of the children of Israel were as the sand upon the sea shore, yet onely a remnant was to be saued. When the fulnesse of time was come that God had sent his sonne made of a woman, this Moone did suffer such an Eclipse, as that the quickest eye could hardly perceiue her: then she beganne to recouer her light, for God broke downe the partition wall, and rent the vaile of the Temple, and made no difference betwixt the Iew and the Gentile, *Tu os Niriusq; mihi nullo discrimene agetur.*

Then Gods sheepe brought forth thousands and ten thousands in the streets, then the Vine stretcheth forth her

Ierusalem's misries.

her boughes, unto the river, and her branches unto the lands end, then God gaue vnto his Sonne the heathen for his inheritance, and the vtmost part of the earth for his possession. Yet then and euer since, the gleanings of Satan haue bin more then the vintage of Christ. Yet take a suruey of the world, as it is at this day; deuide it into three parts with Ptolome or into fowre with some later writers, nay into sixe or seuen with our last Geographers, and you shall not find much abouie one of these seauen which professe Christ. Amongst these seperate the orthodoxe from the heterodox, and you shall finde that Christ is now almost banished out of the world, so that if the sonne of man should now come, he should scarce *find faith in the earth*, the true profession of the Gospell, is confined in a little corner

D ner

Maginus.

Luk.18.8.

Gods mercies and

ner of the Northwest, and in this corner remoue the Athiests, and Hereticks, and Worldlings, and Neuters, and Hypocrits, how little will the remainder be after so many subtractions? And no maruell, for many are caled, but few are chosen, and broad is the way that leadeth to destruction. Gods sheepe haue a little narrow path, but the Goates haue a beaten Cartway.

Use. I.

⁸ Note de-
bent esse pro-
priae non cō-
munes. lib 4.
cap. 2 et
postea in eo-
dem cap. no-
tæ variae inse-
parabiles a-
uera Ecclesia

This being so, it is strange what Bellarmine ment to make amplitude, and multitude, to be a note of the true Church; especially when he proposeth to speake of such notes, by which it may be most easily knowne, and distinguished from the false religion of the Iewes, and Heretickes, and Pagans, and Infidels whatsoeuer: and therefore such as are both g proper and inseperable, in respect of the Church; and againe such

Ierusalem's miseries.

such as though they make it not evidently true, yet they make it evidently credible, not only probable (for ⁱ that is the imperfection of our notes, if you will beleue him) nay, amongst those which admit of the Scriptures, and Ecclesiastical Histories and writings of the ancient fathers, faciunt etiam evidentiam veritatis. Lord how plausible a Doctrine would this haue beene vnto Ahab; how would it haue fitted his turne to plead for Baal? what meanest thou Eliah thus to trouble Israel? As though wee were all Idolaters and thou onely a true worshipper of God? Consider the matter aright, and thou shalt find what a weake ground thou standest vpon, those are the true worshippers of God, who are the most in number, now thou art but one and the Prophets of Baal, are fower hundred and fif-

*Non quidem
efficiunt
evidenter ve-
rū ipsam esse
veram Dei
Ecclesiam, sed
tamē efficiunt
evidenter
credibile De
ecclesiae lib.4.
cap.3.*

*Lutherano-
rum nota non
sunt ullo mo-
do, sufficien-
tes, nam non
declarat quæ
sit vera Ec-
clesia, se cūdū
hæretic. nisi
probabiliter
lib evd. cap.2*

Gods mercies and

ty, how pleasantly would it haue sounded in the eares of the Iewes, when *Ieremiah* thus prophesied? Behold (might they say) all the inhabitants, of *Iudah*, and *Ierusalem* are against thee, and is the spirit of God departed from vs all to posseſſe thee? Thus *Constantius* disputed with *Libanus* Bishop of *Rome*, against *Athanasius* ^k The whole world is of this Opinion, and what art thou that thou shouldest take part with a naughty fellow, and dissolve the peace of the world. If this obiection had bin vrged against *Luther*, when he first began to baite the Popes Bull, hee might easily haue answered in *Athanasius* his words: What Church is there now that doth openly adore Christ, if it bee godly it is Subject to danger, for if there bee any that feare God (as indeede there are many euery where) they haue hid themselves with

Elias

^k Hoc orbis
terrarum
comprobat:
quia tu pars
as orbis ter-
rarum qui
solus facis
cum homine
scelerato
pacem orbis
d soluis.

Theod.lib.2.
cap.16.

Athan. E-
pift.ad solita-
rian.vitam
agentes.

Ierusalem's miseries.

Elias in Dens and Caves of the earth.
 But the example of the Iewes will
 not much moue our aduersarie,
quia non est eadem ratio populi Iudeo-
rum et populi cristianorum, and might
 the Church of Ch̄ristians bee still
 knowne, by the multitude of pro-
 fessors, so that a man not yet resol-
 ued in the truth, might bee guided
 by this marke to find her out, as the
 wise men by the Starre were dire-
 cted vnto Christ! Surely no, for *sci-*
mus initio fuisse multo pauciores Chri-
stianos, qnam essent Iudaii, what bet-
 ter was shee in the time of those
 ten bloody persecutions which in-
 dured for the space of three hun-
 dredye ares? when a man could no
 sooner make profession of his faith
 but hee was either killed with the
 sword or burnt with fire, or drowned
 in the Sea, or stoned to death, or slaine
 quicke, or famished with hunger, or

Bellar.li.3.d.
Eccle.milit.
cap.16.

Jdem. lib.4
cap.5.

Alij flammis
exusti, alijs fer-
ro perempti,
alijs flagris
verberati
alijs cruciati
patibulo, &c.

Gods mercies and

thrust through with bodkins , or
throwne to wild Beasts , or pulled in
peeces with Trees or wilde horses , or
boiled in lead , or made away with
more exquisite , and more Tragicall
torments . (If that be possible) then
the *Perilli* of our time haue inuen-
ted to gratifie the Romish *Phalleris* .
Come a little lower and compare
the Church not with the number
of the Gentiles , (which no Papist
in the world can for shame deny to
haue cuer exceeded the number of
Christians) but with Heretikes , I
meane not al sorts ioyned togeher
(for they will subscribe to ^a *Austin*
the Church is euery where , and
Heresie euery where , but the
Church is the same euery where ,
heresie is not the same but most dif-
ferent) but only the *Arians* , which
sometimes haue so ouerspread the
whole Christian world , as that if
any had said , *Loe here is Christ or
there*

^a *Hæretici*
sunt per to-
tam faciem
terræ, ali
bic ali ibi
alia secta in
Africa, alia
heresis in o-
riente Au-
gust de past.
Cap.8.

Ierusalem's miseries.

there is Christ, thou wouldest haue
beleeued him. The Church was
like a Sparow that sitteth alone vp-
on the house toppe, or like a Pelic-
can in the Wildernesse, and an
Owle in the desart: they counted
themselues the onely Catholikes,
but the true Christians they tear-
med Scismatikes, calling them *Io-*
annites, and *Ambrosians*, and *Atha-*
natiens, and *Homousians*: Euen as
the Papists at this day challenge
the name of Catholikes, to them-
selues, and call vs Lutherans , and
Zuinglians, and Caluinists.

They did not onely posseſſe the
Church of *Ierusalem*, and *Alexan-*
dria, & *Antiochia*, & *Constantinople*,
and the rest in the Eastern Empire,
but passing thence into the North,
& from thence with the *Gothes*, and
Vandals into *Germanie* and *France*,
and *Spaine*, and *Italy*, (yea into *A-*

Augustine

D 4 fricke

Gods mercies and

Hieron. in
dialog contr.
Luciferia-
nos.

^a Durand.
lib. 2.

* Dominus
deus noster
Papa.
Ex trau.
Ioh. 22.
vt citat Iuell.

Liberius
teste. Athan.
Epist. ad.
Solitariam.
vitam agen-
tes idem.
patet. ex
preambulo.
Concil.
Nicen.

Bodin.

fricke to) had infected all the Chur-
ches in the West. Which makes
Jeremy say that the whole world gro-
ned and marueiled, to see her selfe be-
come an Arrian, an Arrian late in
Peters chaire, the head of the Church
^a that great Melchisedecke wbo's
Priesthood is not to be compared to any
other, their * God and their Lord, the
^a Pope himselfe, rather then hee
would die in the defence of the
Gospell, subscribed to Arianisme;
surely the whole Body must needs
goe wrong, when the head did
thus miscary.

This plague indured not for
some small moment (like the Ma-
cedonian Empire which was but a
Flash and gone) but for the space of
three hundred yeares and vpward.
Where was now the true Church
amongst the *Arrians*, which op-
pugned the Doctrine of the Nicene
Synod

Jerusalem's miseries.

Synod in sundry councels, and expelled the Orthodox Bishops and enjoyed their roomes, and instead of the true Christ worshiped an Idole of their owne inuentions? or rather in a few miserable and forlorne wretches, which remained in prisons and wildernesses, and Mountaines, and dennes, and Caues of the Earth, as was the case of the Church at that time, so was it in the time of *Wicliffe* and *Husse*, for then the Diuellhad for a long time bin loosed, and Antechrist was in the height of his pride, & the light of the Gospell was taked vp in the Ashes of Popery, in so much that that which *Nazianzen* spoke in the oration against the *Arrians*, might fitly haue bin applied against the Papists. *Where be those that object poverty unto vs, & boast of their prosperous Estate,* this is another marke of the Popish Church.

Where

Ποῦ πότε
εἶσαρ οἱ
τὴν πεγίαν
ἵμιν ὄντες
οὐτειχὶ τῶν
πλεῖτῶν.
κομαζόντες

Gods mercies and

οι πλινθε
τηνεν ἐκ-
πλοίαν
ὅπιζοντες,
καὶ τὸ βερ-
χυ, οὐαίπε-
τοντες
εἰσιμονιον.
Nazianz. in
oratione con-
tra Ariia-
nos.

Where be those that define the Church
to bee a multitude, and set at nought a
little Flocke: and yet if multitude
should beare the bell away, the
Papists should not haue any such
cause of triumph, as they will beare
the world in hand that they haue.
There are at this day fowre Religi-
ons in the world (if the name of Re-
ligion may bee giuen to them all)
*Iudaisme, Paganisme, Mahame-
tisme, and Christianisme*: of all
these *Iudaisme* is the least, but *Pag-
anism* exceedeth all the rest,
Mahametanisme (which is a mix-
ture craftily composed of the o-
ther three) both in largenesse of
Countries, and multitude of peo-
ple, goeth beyond all Christen-
dome: for it hath not onely sea-
ted it selfe in the whole *Turkish*
Empire, and the large kingdomes
of the great *Sopbi*, but spreadeth
abroad

Ierusalem's miseries.

abroad in many places of the vast
dominions of *Tartarie*, *Catharia*, &
China almost vnto the Easterne
Ocean, and what it hath of later
yeares gained in the west, wee feele
partly in the miserable distresse of
Hungarie and *Transiluania*, and
haue iust occasion of greater feare,
if the Lord out of compassion
to his poore Church, shall not ou-
uerthrow the plots of that proud
Senacherib, and put a booke in his
nose, and a bridle in his lips, and carry
him backe againe the same way that
he came. Now for Christianisme,
amongst those that professe the
name of Christ, there are not a-
bove a third part that are Papists:
for the *Russians* together with the
Reliques of the Greeke Church,
the *Armenians* and the Christians
that are vnder the Emperour of
the *Abassens*, doe exceede the

num-

2.Kin.19.28

6

Gods mercies and

number of all thole, which holde
the Principles of the Romish
Church. The Protestants come
not much behind them: for how-
soeuer within these hundred years,
the Moone did suffer such an vni-
uersall Eclipse, that a man would
haue iudged she had lost her light,
and the Lords flocke was but like
a few grapes after the Vintage is
ended, *here a grape and there a grape*
on the outmost boughes.

Yet since it pleased God to stirre
vp the heart of *Martin Luther* to
stand at open defiance with the
Italian Goliath whiche reviled the Is-
rael of God: shee hath euery day
recouered her light, the Gospell
that was then hid vnder a bushell,
is become like to *Davids Sunne,*
which commeth foorth as a Bride-
grome out of his chamber, and rejoy-
ceth as a Giant to runne his course:
the

Brevi occu-
pauit doctrina
Lutheri,
non Soli mul-
ta regna in
partibus sep-
temtrionali-
bus sed etiam
usq; ad Indos
excurrere au-
fa est. Bel.lib.
3.de pont.Ro.
cap.23.

Jerusalem's miseries.

the professors of the Gospell haue wonderfully increased so that now their sound is gone through the earth, and their words unto the ends of the world. There is no place in the Globe of the earth, where Christ is professed, which hath not some Protestants. Italy the very Center and sinke of Popery, and the seat of the great Whore, when Iezabel hath done what shee can, in murthering the Lords Prophets, will affoord *seven thousand men* which haue never bowed the knees of their hearts unto Baal. In France wee haue a farre greater number, in Germanie the maior part, almost all Polonie, all Denmarke, Swethem, Norway, Britaine, and all the Islands in the Northerne seas, which haue taken the militarie Oath to fight vnder Christ's standard. If these be not equall to them, yet consider

on

Psal.90.4.

*Vid. Bell.de
Paul.Rom.lib
3. cap.21.
Nostris tem-
poribus Ro-
mana sedes
magnā Ger-
maniae par-
tem amisit,
Suetiam Go-
thiam, Norue-
giā, Da-
mām, &c.*

God's mercies and

A&.19.2.

on eyther side such as know the Principles of Christian Religion, and can giue an account of their faith, and we haue a farre greater number, for the common people amongst them are stupide & blind, and doe no more vnderstand the mysteries of their saluation then Pagans and Infidels, or those in the Acts; who being demaunded of *Paul*, whether they had receiued the holy Ghost, made answeare that they neuer heard whether there was an holy Ghost or no. And little maruell for many of their Priestes doe no more vnderstand their Masses, which they mumble dayly in their Churches; then *Balaams* Aise vnderstood his owne voice. It is enough for them to belieue as the Church belieueth, though they know no more what that is, then did *Bellarmines* Collier, who being

Jerusalem's miseries.

ing demaunded what he belieued,
 (quoth hee) *that which the Church
 beleeueth*, being againe demannded
 what that was, answered, *the same
 which I believe*: Herein we will not
 thinke much that the Papists ex-
 ceede vs : *Bellarmino* may giue
 good measure if he draw the dregs
 and all : but *Austen* will teach him
 another lesson, *Noli numerare tur-
 bas hominum incedentes latas vias,
 implentes crastinum circum, ciuitatis
 natalem clamando celebrantes, ciuita-
 tem ipsam male viuendo turbantes, no-
 li illas attendere, multi sunt, & quis
 numerat, sed pauci per viam angustum
 incedunt*. *Chrysostome* will teach
 him that not *in numeri magnitudi-
 ne, sed in virtutis probitate consistit
 multitudo*. It was a prety strata-
 geme of the *Romaine* Captaine,
 when his Souldiers were few in
 number, to make euery man draw
 a bough

*August:in
 Psal.39.*

*Christ:hom:
 40.ad popu-
 lum Antio-
 chium.*

Gods mercies and

*Linius decad
t.lib.9.*

a bough in the drie dust, that so the
armes (with which hee was to
encounter) beholding them a farre
off might beleue that his Armie
was greater then indeed it was: we
are no such dastards as to be afraid
of euery withered branch that can
rayse vp dust into the ayre: if the
Papists purpose to match vs with
multitude, let them bring such as
haue some skill to handle their spi-
rituall weapons.

I end, seeing the Church is like
vnto the Moone, sometimes in a
glorious splendour, sometimes
clouded with Schisme, and some-
time so darkened with the shadow
of heresie and superstition, and per-
secution, that the eyes of *Linceus*
can scarce behold her.

Seeing that the Papists, at this
day, cannot compare neyther with
the number of Christians (taking
the

Ierusalem's miseries.

the name generally for all such as professe the name of Iesus) nor with the Protestant Churches, if we take an account onely of such as vnderstand the Principles of their Religion: I see no reason why *Bellarmino* should make multitude a Note of the true Church; or if it were, why the Papists should challenge it themselues: and therfore hee may bee well censured with a *bis magister non tenetur*,^f or *nota quod hac nota nihil notat*, it was onely to make vp the number of notes, that hee may number one Art, *nam cum non prouent singula, multa iuvant*; though they be of little force being severally considered, yet if they bee all ioynly taken, they will proue like *Selenus* his roddes, or like a *threefold corde* which is not easily broken. Indeede hee had need to bee stronger then

E

Hercu-

*Hic non re-
netur nota
marginalis
que nunquam
occurrit in
li. Sent. P.
Lamberti.*

^f *Vines de
causis Co-
rupt. Art.*

^t *Plut
Apost.*

Gods mercies and

Plutar.in
vita Sertoriij.

Vse. 2.

Hercules, that could cut off all the heads of *Hydra* at one blow: but a simple warriour taking one by one may make an end of them before hee bee wearied; for they are like to the tayle of *Serorius* his horse, which a valiant Souldier taking it all together, could not pull off, but a poore Skull pulling one hayre after an other had quickly made it bare.

Secondly; dooth Gods flocke sometimes consist of a very small number? then it behoueth thee (beloued Christian) with greater diligence to trie and examine thy selfe, whether thou bee comprehended in this number: for as in that vniuersall deluge of waters, all were drowned that were not in *Noahs* Arke: so in the great floud of fire, which shall bee at the end of the world, all shall be swept away.

Ierusalem's miseries.

away with a riuer of brimstone, which are not of this flocke: it is a common saying, *he shall never
bue God for his father which bath
not the Church for his mother*, and hee shall neuer bee a member of the Church triumphant, which is not first of the Church Militant: first, then thou art to enquire whether thou bee of the true visible Church; and this thou shalt know, by two markes; by the true preaching of the word, by the right vse of the Sacraments, for where these two are performed according to the prescript of Gods word, there must needs be a true church; this is somewhat, but it is not all: for what did it auiale *Iudas* to bee numbered amongst the twelve? hee was in hell before any of the rest came at heauen: all that are in the church bee not of the church;

Gods mercies and

there are both good and bad fish
in this net; there is wheat and tares
in this field, Sheepe and Goates in
this fold, thou must therefore goe
further and examine, whether thou
bee one of that Company, which
God from eternitie elected vnto
life, and in time effectually cal-
lcth by his holy Spirit, and makes
true members of his Sonne Iesus
Christ, which is the head of this
body, whether thou bee of that
flock which Christ calleth his garde,
his sister, his spouse, his loue, his dowe,
his undefiled, which is the pillar and
ground of truth, 1. Tim. 3. 13. the
body of Christ, Eph. 1.23. the tem-
ple of the Lord, Eph. 2. 21. which
the gates of hell shall never preuaile a-
gainst, Matth. 16 18. Here thou
must exercise thy wits, this must be
thy care to finde thy selfe in this
little number, but how may this
be

Cane

Ierusalem's miseries.

bee knowne? by the cause? that is the will and good pleasure of God, which dwelleth in light that none can approach vnto. This is a bottoinleisse depth, who can sound it? Neuer man looked into this Arke and liued: busie thy braines about it, and when thou hast done all thou canst, thou art but like a flie about a Candle, which playeth so long with the flame, that at length shee burnes her wings and falleth downe: and good reason it should bee so: for it is enough for wretched man to bee of Gods Court, and it is too much to be of his Priuie Councell: thou must therefore doe as *Theseus* did with the Labyrinth, thou must catch hold of the thredds end that hangs without the doore, and so by winding steps come at length to the first cause. Seeing thou canst not

*Lipfitus lib. 2.
de Com.*

Plut. in Thes.

Gods mercies and

know it a *Priori* by the cause; thou must know it a *posteriori*, by the effect, an effect of Gods immutable decree, and an vndoubted marke (to let all others passe) of Gods child his Sanctification: for as on the one side it is certainly true, that *without holinesse of life, no man shall see God*: Heb. 12.14. So it is as true on the other side, that *hee which walketh not after the Flesh, but after the Spirit is ingrafted into Christ and shall never be condemned*. So the holines of life is the true touchstone, to trie whether thou be of this number: but heredeceiu not thy self, for there is a verbal holines, and a Pharisiacall holines, and a Herods holines, and a popish holines, and an Anabaptistical holines. The verball holiness is of such as draw neere unto God with their lips, but with their hearts are farre from him,

Rom.8.1.

John.29.13.

Ierusalem's miseries.

him as the Prophet speakes: the Pharisaicall holinesse, is of those which *deuoure widdowes houses vnder colour of long prayers*; and such as will not leaue a mote on the outside of their cappe, but neuer care how filthy it be within. The *Herods* holinesse is of them which will quench the fire on the harth, and leaue it burning in the toppe of the chimney, will mende their least faults, and let their worst bee marring. The Popish holinesse is in obseruing humane traditions, and treading vnder foot the law of God. The *Anabaptisticall* holinesse is of such, as are well perswaded of themselues (though without all reason) but can neuer haue a charitable opinion of any others: they are troubled with a *Noli me tangere, touch mee not, come not neare me for I am holier then thou: but I*

Isa.65.5.

Gods mercies and

Matth.5.20.

say vnto thee, except thy righteousness exceede the righteousness of all these men, thou shalt not enter into the Kingdome of Heauen: it is an other kinde of holines which thou must haue, if thou wilt assure thy soule that thou art one of Christis flocke: it is indeede in the tongue, but it proceedeth from an other fountaine(the heart) and makes a man say with *David*, *iby wordes haue I hid within my heart, that I might not sinne against thee.* It makes a man haue a care to approue by outward actions vnto men, but much more to approue the cogitations of his heart vnto God: it striues not to breake of some branches of sinne (such as may bee best forgone) reseruing the rest, but it is most seuerre against those sinnes which are the sweetest to man, because such sinnes as are most pleasant vnto many

Psal.119.

Ierusalem miseries.

many, are most vnplesant in the sight of God. It will not sticke charitably to censure others : but it makes a man most sharp in censuring & containing his own sinnes, it resteth not contented with any one degree of perfection , but forgetteth that which is behind, & endeuoureth to obtaine that which is before, and followeth hard toward the marke for the price of the hie calling of God in Christ Iesus.

Phil.3.13.

Beloued in our best beloued Iesus Christ, doe ye all desire to bee fully assured that you are of that little number , whose names are written in the booke of life: I know you desire it, for (alas) what comfort can a man haue in this life, though he should be Monarch of the whole world , and to haue kings to lay their crownes before his footstools, if hee doubt what shall

Gods mercies and

*Verba mori-
entis Traia-
ni.*

shall become of his owne soule? that of the heathen Emperour,
*animula vagula blandula que nunc
abibis in loca, &c.* Though it be al-
lowed by popish Diuinitie, will be
but a cold coimfort to a Christian
on his death bed: hee shall neuer
come in heauen that is not per-
fect of the way before hee goe
hence. This is the best marke
whereby you may assure your
selues, that ye are already in the
high way, euен your sanctificati-
on. Oh then bee not (as to many
are) like painted tombes, guilded
without, rotten within; tippe not
your tongues with godlinesse,
when your soules are full of gall
and bitternessse. Beare not Bibles
in your hands, and Mammon in
your hearts. Let the remembrance
of this, that holinesse of life is the
cognisance of euery true member
of

Ierusalem miseres.

of Christ's Church, be as it were a knife to cut a sunder the cords of vanitie, wherewith Satan striues to strangle you, or to draw you headlong into hell and destruction. Let it be as a spurre to pricke you forward in the course of idlenesse, assuredly howsoeuer my words may now passe away as a wind, and not sinke into the hearts of many that shall heare them: yet *Cum votat ille dies, &c.* When those muddie walles are readie to fall (and fall they must for all your daubing) there cannot a greater terror befall your consciences (to make you feare that you are but rotten members at the best of Christ's Church) then the remembrance of an euill life: nor on the other side can there a greater comfort betide you, when *your pitchers are ready to be broken at the cesterne,* then

*Ouid Meta.
lib. 15.*

Eccl. 12.8.

God's mercies and

then to assure your selues by your liues past (abounding with good workes which are the fruits of a iustifying faith) that you are amongst those which God hath accouēted to be his children. For then you may go with greater desires vnto your graues then a weary pilgrimage vnto his bed, assuring your selues that your soules shall bee transported into *Abrahams bosome*, there to raigne with the holy Angels in eternall happinesse, for euernore.

2. Propo-
sition.

The second proposition followeth, *No particular place is so pruiledged, but that it may revolt and fall from God*. If euer citie that was seated vnder the cope of heauen, had a Pattent from the God of heauen, for her perseuerance in religion, it was *jerusalem* : for as of all the countries in the world, hec choose *Iudea*, so of al! the cities of

Iudea,

Jerusalem's miseries.

Iessea, hee preferred *Jerusalem*. Sometimes his tabernacle was placed in *Silo*, but this hee disliked, and remouued vnto *Jerusalem*, as the onely place which hee had pic-ked, and culled out of all others to set his name there ; according to that of the Prophet. *He refused the Tabernacle of Ioseph, & chose not the tribe of Ephraim : but he chose the tribe of Iudah, even the hill of Sion, which he loved, and there hee builded his sanctuarie as an high palace, like the earth which he stablished for euer.*

Psal. 78. 67. 68. 69. Thus he made a seat for himselfe, *an holy place, for the tabernacle of the most highest.* Here was a Temple for the Lord, *an habitation for the mighty God of Iacob,* those that shall but sleightly peruse the graunts and priuiledges which God hath promised this one citie, will thinke that it had beeene as impossible for her to fall

away,

Iesh. 18. 1.

Gods mercies and

away, as for the sound to be darke-
ned in the midst of heauen. The
hill of Sion is a faire place, euен the
joy of the whole earth upon the North-
side lieth in the citie of the great king,
God is well knownen in her places, as a
sure refuge. Ierusalem haue I chosen
out of the tribes of Israel, to put my
name in it for euer. 2.King.2 I.7.

The Lord hath chosen Sion to bee
an habitation for himselfe, hee hath
longed for her, saying, this shall be my
rest for euer, heere will I dwell, for I
haue a delight therein. Heere was the
seate of iudgement, euен the seate of
the house of Dauid. To whom the
Lord had sworne by his holinesse, that
his seed shold endure for euer, & his
seat shold be as the Sun before him:
that he shold stand fast for evermore,
as the Moone, & the faulfull witnessse
in heauen. Psal.89. When the Is-
raelites were yet in the wildernes,
God

Psal.132.14.
15.

Psal.132.5.

Ierusalem's miseries.

God told them by his seruant Mo-
se, that hee had appointed them a
place in the land of Canaan, where
they should all meete out of their
seuerall tribes, and townes to offer
their first fruits, & to sacrifice vnto
the Lord : You shall seeke the place
which the Lord your God shall chuse
out of all your tribes to put his name
there, and thither you shall come, and
shall bring your burnt offrings, & your
sacrifices, & your tithes, & the offrings
of your hands, and your vowed, &c.
And there yee shall offer before the
Lord. Deut. 12. This was Ierusalem,
for thither the tribes came up euery
the tribes of the Lord, to restifie vnto
Israel, and to give thankes vnto the
name of the Lord. Ptal. 122. More-
over here was there ~~curadspor~~ their
chiefe Councell, or high Com-
mission, (consisting of the king and
princes of the people, to wit, the
chiefe

Sigon.de rep.
hæb.lib.6.
Cap.7.

Gods mercies and

Gijon de resp:
heb.lib.6.
cap.7.

chiefe of euery tribe, and of seuen-tie Elders, and of the high Priest, with the Doctors of Law) in which all matters of greater moment were concluded, and vnto which (as vnto the Oracles of God) in difficult pointes, which could not be decided by the Judges of particular Townes and Cities, they were to haue recourse for the full determination therof, according to that of the Prophet: *If there rise a matter too hard for thee to judge betweene bloud and bloud, betweene plea and plea, betweene plague and plague, in the matters of controuersie within thy gates, then shal thou arise, and goe vp vnto the place which the Lord thy God shall chuse, and thou shalt come vnto the Priestes of the Leuites, and vnto the Judge that shall bee in those dayes and aske; and they shal shew thee the sentence of iudgement*

and

Ierusalem's miseries.

and thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shall shew thee, and thou shalt observe to doe according to all that they enforme thee, Deut 17. Beside this, the law was there more diligently then in other places expounded; the Prophets did reueale Gods secrets vnto the people, and by thundering out the Canons of the law did striue to weane them from their euill wayes, and by the promises of the Gospell to woe them vnto God: the Iebusites which before time God had permitted to dwell amongst them; that they might be thornes in their eyes, and prickles in their sides, were now extirpated, so that they could not choke the word of God, which was sowne amongst them, and make it vnfruitfull. Was there euer City vpon the face of

F

the

*Sigonius de
rep: Hab: li. i.*

Gods mercies and

the earth, which had such a Charter as this? it was the Citie where God had promised to be resident, where was the Arke of the Couenant, and the glorious Temple which *Solomon* had built at Gods appointment, where the Kings of *Iudah* had their abode, where the Law and the Prophets were diligently read and expounded vnto the people, where all points of difficultie were handled, where was the Priestes Pallace, whether the whole land had recourse out of their seuerall Tribes, as vnto the place where men ought to worshippe : it was a heauen vpon earth, and a type of that glorious City which is aboue: and is *Ierusalem* so fallen from God, can there not one righteous man bee found within her walles? is the holy City become so wicked? is the faithfull Spouse

John.4.

Ierusalem's miseries.

Spouse become a Harlot? are her Princes become Rebels, her Judges Murtherers, her Golde drosse, her charity oppression, her ripenesse rottenesse, her almes-deedes al-misdeedes? Hath the leprosie of sinne so infected euery part of her body, that from the sole of the foote to the crowne of the head, there is nothing whole therein, but woundes and swellings, and sores full of corruption? What neede we goe further for prouing our conclusiōn, for as hee speakes in *Tully*, *Either this is enough, or I know not what will suffice*: if you would haue *Topicall* Argūments after such a demonstration as this: I could leade you through many places of inuention, which would manifestlie confirme my assertion. I could shew you the Churches of *Gallatia* and *Philippi*, and *Corinthus*,

Isai. i.

*cicero lib. i.
de orat.*

Gods mercies and

which *Paul* had planted, *Apollo* and other Disciples had watered, and God had wonderfully encreased, I could instance in *Smyrna*, and *Pergamus* and *Laodicea*, &c. In which the Euangelist *John* had so painefully laboured in *Constantinople* and *Ephesus*, and *Nice*, and *Chalcedon*, famous for the generall Councells, in *Carthage*, and *Hippo*, and other Churches of *Affricke* in *Antiochia*, the first Godmother of Christians, and in a word, in all the Easterne and *African* Churches, in which so many Worthies haue florished. What is the cause of these particulars at this day? behold they are fallen, as though they had not been planted, as though the seede of the word had not beeene sowne amongst them, as though that stocke had taken no roote in the earth, the Lord hath blowne upon them, and they are withered, and the

Ifa.40.

Jerusalem's miseries.

the whirlewind hath taken them away like stubble: the abomination of desolation (let him that heareth it, consider it) sitteth in their holy places, which are now nothing else but as it were an habitation for Dragons and Courts for Ostriches , instead of the sacred Bible, they haue entertained the blasphemous Alchoran, their *Mopheti Meizin*, and *Antippi*, and such Idolatrous Mahometains haue gotten the roomes of the ancient Fathers.

What ? and are these also fallen ? then let her that thinketh she standeth take heed least she fall. I meane that strumpet which aduanceth her selfe aboue the starres of God: which saith, *I am, and none els*, and sings with *Niobe in the port*, *Sun Felix*, I am in a happie estate, and there shall no harme happen vnto mee; which with *Laodicea* thinketh that

Phillip. Lonicerus de rebus Turcicis.

Use.

Gods mercies and

Reue.3.

she is rich and encreased with goods, and needeth nothing, whereas indeed, (as anon you shall heare) shee is wretched and miserable, and poore, and blind, and naked. Niniue had such a conceit of her selfe, and did so far presume vpon her strength, that she thought it had beene impossible for all the powers of the world to bring her vnder the hatches. And therefore the Lord bids her looke vpon the state of Alexandria, a stronger Citie then Niniue, and yet she was destroyed.

Nahum.3.8

Art thou better (saith hee) then No, which was full of people? that lay in the riuers, and had the waters round about it; whose ditch was the sea, and her wall was from the sea Ethiopia and Egypt were her strength, and there was no end: Put & Lubin were her helpers, yet was she carried away, and went into captiuitie. The same

Ierusalem's miseres.

same may be said of *Rome*, (suppose that none of these Cities which I haue last mentioned may paralele with her) is shee better then *Ierusalem*: which was seated vpon such strong bulwarkes, as alreadie hath bene mentioned: yet she fell from God and moued the holy one of *Israel* to anger against her: graunt vnto her all that shee can claime (and she will be sure to lacke nothing for want of chalenging, for shee is not vnlike to him who could not espie a ship floating vpon the seas, but presently said it was his) and more then all the Papists in the world can proue to bee her due, yet shee hath no more to bragge of, then had *Ierusalem*; is she the mother citie of all other and the Metropolis of all Christendome? So was *Ierusalem*, in respect of the inhabitants

*Thrasilaus
apud Athen.
Diplos. li. 12.*

God's mercies and

of iurie. Which at that time were
the onely people which God had
chosen. Are al othersto appeal vnto
her as vnto their supreme iudge
in matters of difficultie ; so were
Ierues vnto the high court of Ieru-
salem ; did Peter the priuice of the A-
postles, the porter of beauen gates, re-
moue his chaire from Antiochia
and placed it at Rome ? so did the
Lord his tabernacle from Shiloh to
Ierusalem , hath Rome the head or
chiefe Bishop of all Christendom ?
Ierusalem had the like , is shee the
keever and dispenser of the Lords
treasurie? So was Ierusalem : doth
she challenge a freedome for per-
seuering in the truth? Ierusalem had
better grounds to do the like : and
verily, as Rome doth at this day flat-
ter her selfe with a false applicati-
on of vniuersall promises, So did
Ierusalem. Abraham is our father, we
are

Joh.8.33.39
Psalm.

Ierusalem's miseries.

are the children of Abrahams, this is
my rest for euer : the scepter shall not
depart from Iudea, nor a lawgiuer
from under his feet : the temple of the
Lord, the temple of the Lord, this is
the temple of the Lord. All her ti-
tles that she can any way lay claim
vnto, will not make her better
then Ierusalem, which became such
an Apostata, that not one godly
man could bee found in her. So
that she cannot challenge any pri-
uledge to her selfe from falling to
the like wickednesse, that which
happens to the one, may be fall
the other, Vnlesse shee can deale
with the truth, as the old Romanes
handled the goddesse *victoria*: who
after they had wonne the field, vsed
to cluppe her wings that she might
not flie away.

But what neede we stand of the
possibilitie, when the act proueth
it,

Gen.49.10.
Icr.7.4.

it. A certaine man, walking on his way, while hee looked not so well to his feet, as he should haue done, fell into a pit : when diuers of his acquaintance came by , and saw his mischance , they began to enquire one after another , how hee fell thither : What a question is that said he , you see that I am fallen, thinke rather of some meanes how to helpe me vp againe. We neuer need make question, whither and how *Rome* could reuolt and fall from Christ ; certaine it is, she is fallen ; and well it were for her, if she could bee holpe vp. When *Philip* told *Nathaniel*, that hee had found the *Messiah*, of whom it was written in the Law , and in the Prophets, and told him who it was, viz. *Iesus of Nazareth*: *Nathaniel* wondered at it , and said ; Can any good thing come out of *Nazareth*? If any

Ierusalem's miseries.

any shall wonder that there should be any defect in *Rome*, which so many ages hath bene counted the mother & nurce of true religion: I answe're him as *Philip* answered *Nathaniel*, *Come and see*. When thou art an eye-witnesse of all her abhoiminatiōs, thou wilt subscribe to his testimonie, who at his coming away, bad her thus adew: *Roma vale vidi, satis est viāisse reuer-tar, cum leno meretrice scurra cinæ-dus ero.*

I must confesse, that when first I made choice of this portion of Scripture, I did not intend to haue played vpon this string with my least finger. But now that I haue met *Rome* in my high way, I can-not chuse, but (by your patience) speake a word vnto her before we part, especially, when I consider how ready shee is to disgrace all such

Gods mercies and

such as will not drinke of her Cyrenean cups. How she sendeth her panders arongst vs to get her moe customers, & his pedlers to sel her deceitfull wares. How busie she is in hanging vp her spider-webs to catch our English butterflies which haue neither wit to auoide them, nor strength to break them; and what paines she taketh in decking her selfe, and in painting her vglie wrinkled face, that shée may allure. *Men destitute of understanding*, to forsake their first loue, and commit follie with her. There was a time when *Rome* was a glorious Church, *Paul* giueth her this testimonie, that ^a *her faith was published throughout the whale world*. Shée was (as some say) the chiefe seat for one of the fourē Patriarks. ^b or rather of equall dignitie with the others, Her approbation was

Prou.7.7.
^a Rom.1.8.
^b Prefac.in
Concil.Nice-
num I sedes,
Romane. 2
Alexandriae.
& Cant
6. Antiqua
consuetudo.
&c.

Jerusalems miseries.

was desired in sundry Councells, as one more incorrupt then the rest, by reason that she was not so shaken with Scismes and Heresies, as were the Easterne Churches, she was an *Asylum* for many which were persecuted for the testimonie of Iesus Christ: this she was, and this is all that shee can boast her selfe off at this day. Which when she hath done, she is no better then those degenerous spirits of Nobilitie and Gentry, who when they haue nothing in themselues worthy the least commendation, will digge vp the old roote whence they sprang. But

*Quia urbis
Rome paril.
estres.*

*Si vita labat, perit omnis in illa, (sola.
Genit honos cuius, laus est in origine*

Ouid.

Hee leaneth vpon a rotten staffe, which hath nothing to speake for him saue his dead Progenitors vertues. If any man thinke I doe her wrong

wrong, may it please him to compare her with the state of *Ierusalem* in the time when *Ieremie* prophesied: the sinnes of *Ierusalem* were eyther in doctrine and matters of Religion, or in conuersation and manner of liuing: for the former, it is as much (if not more) corrupted at this day in the *Romish* Church, then it was then amongst the Iewes. The *Prophets* there

^c *Ier.* 5.31.

^d *Cap.* 23.24

^e *Cap.* 24.

14.

^f *Vid. Lind:*
li.4 Cap.100.
et petrum a
Soto contra
Brentium.

^c *Propheſied lies:* ^d *God ſent them not,*
and yet they ranne, he ſpoke not unto
them, and yet they propheſied ^e *cuen*
a false viſion, and the dreameſ and
deuifeſ of their owne hearts: whe-
ther the Romaniſts doe this or no:
those impious aſſertions which
they maintaine againſt the refor-
med Churches (for oppugning
whereof, many holy Martyrs haue
with their beſt bloud dyed the
ſkirts of the purple hoare) may ſuf-
ſici-

Ierusalem's miseries.

ficiently witnesse. What shall I tell you of their prayers for the Deade, their Sacrifice of the Mass^e, their communicating vnder one kinde, their vowes, their forbidding of Marriages, their Indulgences, their Purgatorie, their workes of Supererogation, and a number moe, by which like ^g the Siluer Smithes of *Diana*, they haue gotten their goods? all which make a goodly shew of holinesse, to such as are blinded with the mistes of ignorance, by reason that the candle of the word is couered vnder a Bushell, and locked vp in the closet of an vnknowne tongue, but bring ^h *David's Lanthorn* to trie them and you shall finde that when they are viewed in the light, they wil proue like Gloe-wormes, and Toadestooles, more like to any thing then that

^g Act. 14.25.

^h Psal. 105.

Gods mercies and

ⁱ Solimus.

^k D.D. in his
preface vpon
Euclid.

that which they were taken for: or like ⁱ the Apples of *Sodome*, which make a goodly shew a farre off, but if they be once touched, they will presently fall into dust; or like those ^k Mathematicall Showers, which in the twilight seeime to bee golde or precious stones, yet where the light comes, proue nothing but lime & sand: then their prayers vnto Saints wil proue but much babling: their Images *teachers of lies*, their forbidding of mariages, *doctrines of Devils*: their Purgatorie fire borrowed from the superstitious Ethnicks, to keepe their Kitchins hoat , their Masses, massacres of Soules, their Holy-water, Crucifixes, Reliques and Ragges of Saints, &c. *beggarly rudiments*, base Marchandise not worth the cheapning : this they themselues know full well, and therefore if yee
aske

Iewusalem's miseries.

askē these *Lucisuga scripturarum*,
what warrant they haue from the
Oracles of God,

Romulidae Satyri quid diâ Poemata narrant?

They will tell you they haue it by tradition, or the Church hath ordyned it: or it is not needfull to bring Scripture for a ground of their Positions: which it pleaseth some of them to call a *Lesbian rule*, and a *nose of waxe*, and a blacke Gospell, and inkie Diuinitie, and a dumbe Teacher, and a dead and killing Letter. Indeede, if they can wrest any place of Scripture though it be contrary to the meaning of the holy Ghost, yet it must bee taken for sound Diuinity, because as a great Cardinall speakes: If any man haue the interpretation of the Romish Church, of any place of Scripture, although hee know not whether it agree with

G the

Tertul. de re-surrectione Carnis.

Persius.

Eckinus Pig-hius contro. 3. de scriptura.

Ludov. Canonicus quat. in orat. hab. in Concil. Trid. vide Chem. in exam. Concil. Trid, et Iuel-lum in defen. apol. Cap. 19. et. 20.

Si quis habet interpretatio-nem Romanæ Eccl. deal q: o-lico scripture etiam si nec sciat nec in-telligat an aut quomodo cum scriptu-ris conueniat. habet tamen ipsi simum dei verbum, Hosius: de expre-sso dei verbo.

Gods mercies and

the word of God or no : yet it is
not to be doubted, but hee hath
the very word of God. Thus must
these expositiōns goe for sound
Diuinitie, marke them and com-
pare them with Iewish glosses :
Drinke yee all of this, that is not all,
but some, to wit, the Cleargie, *Ma-*
rriage is honourable amongst all men,
not all, but some, the Laietie : *Cast*
not pearls before swine : that is, suffer
not the people to reade the Scrip-
tures in a known tongue : *Thou hast*
put all things in subiection under
bis feete, that is, vnder the Popes
feet : The fishes of the Sea, that is the
Soules in Purgatorie, The beastes of
the land, that is the men of this
world, The fowles of the heauen, that
is the soules of the blessed which
the Pope hath canonized, *Here are*
two swords, that is, the Pope hath
the managing of both swordes,
ciuill

Psal.8.

Antoni : in
Sum. part.
3.iii.2 2.c.5.

Ierusalem's miseries.

Ciuill and Ecclesiasticall, an exposition not altogether so harsh, as that which ⁿ *Baronius* brought of late, to proue that the Pope had authority not onely to feede Christs Sheepe, but also to punish with death such as resist his Papal dignitie : because hee which said, ^o *Peter feede my sheepe*, said also, ^p *Arise Peter and kill*: if he had pressed the text a little further, hee might by the same Argument haue proued his holy Father to bee an *Anthropophagus* or *Caniball*, because it is not simply sayde, *Arise Peter and kill*, but *Arise Peter kill and eate*, vnlesse hee had *Bellarmino*s wit, who proueth the Popes Supremacy, not from the first word *kill*, but from the secoud word *Eate*.

But the maine fault in Religion, which hastened Gods iudgements vpon *Ierusalem*, was her idolatrie:

G 2

Shee

ⁿ In his ad-
vertisement
to Pope Paul
the Fift tou-
ching the Ve-
netians.

^o Ioh.21.
^p Act.10.13

Bellar.de
Rom.Pont.
lib.1.cap.12.

Gods mercies and

Ier.2.13.

Verse.17.

Virgill.
Aene.1.

Shee changed her God: ¹ Shee forsooke the fountaine of living waters, and digged vnto her selfe cuen broken pits which would hold no water: shee played the harlot upon every high mountaine, and vnder enerie greene tree: Shee sayde vnto a tree, thou art my Father, and to a stone, thou hast begotten me. Whether Rome goe not beyond her in this particular, he that hath but halfe an eye may plainly see,

*Cur natos toties crudelis tu quoque falsis,
Ludis imaginibus? —*

Wee doe not reade of many Idols that were famous amongst the Iewes, there was *Ashtereth* the God of the *Sidonians*, & *Milcom* the abomination of the *Moabites*, and *Chemosh* the abomination of the children of *Ammon*, and *Baal*, and a few more: but the Idols which Papists haue inuented are so many

Ierusalem miseries.

many, that *Rome* can scarce finde
roome for placing them: Shee is
more like to the old Gentiles, who
did acknowledge one chiefe *Ju-*
piter, —— *αὐτὸν αὐτῷ δεῖτε*,
And *Iupiter omnipotens, qui res bo-*
minumq; Deumq;
eternis regis imperiis:

But hee had three hundred vnder
him which they worshipped as
gods: though the Papists acknow-
ledge one supreme power, yet are
there three hundred to whom they
performe that worshippe which is
due onely vnto God, and as they
had twelue which they counted
greater gods, which *Ennius con-*
taineth in these old verses,

Iuno, vesta, Minerva, Ceres, Diana, Venus, Mars.
Mercurius, Iouis, Neptunus, Vulcanus, Apollo.

Whome they hold to be of Gods
Priuie Councell: but many lesser
gods and goddesses for particu-

G 3

lar

*Hominum
rex atque de-
orum.*

Varro.

*Extant apud
Apulcrum.
et Natalem
Comitem.
Sen.na.quest.
lib.2.cap. 41.*

God's mercies and

Varro. lib. I.
de re Rustica.

Lutherus in
Decalog.

lar purposes, as for their Waters, *Lympbia*, for her Gardens, *Pomona* for their grounds, *Terminus*, &c. So the Papists haue the twelue Apostles, which (with the *Platonists*) they vse as Mediators betweene them & the high God, vnto which they haue added the Virgine *Marie*, thinking especially by her intercession to haue their desires; as the *Troians* in the Poet vsed the mediation of *Venus* to obtaine fauour of *Jupiter*. Now for particular matters, there is scarce any thing but they haue a God or Goddesse for it: When they are in feare of the plague they pray to *Sebastian*, against the falling sicknesse to *Valentine*, against sodaine death to *Christopher*, against the Ring-worm to *Antonie*. Now then as *Pythagoras* from the print of *Hercules* his foot in the games of *Olimpus*, did

Ierusalem's miseries.

did collect the bignesse of his whole Body. So from these few things which haue beeene spoken, you may gather how farre *Rome* hath declined from her former purity, and how well shee may parallel with *Ierusalem* in my Text. I might take occasion to speake of that preheminence, which the Pope chalengeþ ouer all Christian Kings (Gods immediate Deputies on earth) by reason of a supposed Authority giuen vnto *Peter*, whose successour hee pretendeth himselfe to be, the very same argument in substance, by which the Turke claimeth the Westerne Empire, because hee succeedeth *Constantine*: or he that married *Tullies* wife, laid claime to his learning, because he had married his executor: all Princes must hold their scepters from him, all

Gods mercies and

nations must crouch downe before him, and all kingdomes must doe him seruice : Heere *Ierusalem* dare not stand out in comparison with *Rome* : her hie Priests were neuer come to that height of impudencie, as to sett vp their heades aboue the Lordes annoyned. When *Tiberius* obserued the base seruitude which the *Romanes* vſed towards him : hee could not chuse but cry out, *O homines natos ad seruitutem*, hee that considereth how vilely & seruilely, she which sometime was the Empreffe of the world, dooth obey him which is stiled a seruant of seruants, he may well vſe *Tiberius* his words: or thofe of the Poet,

*Roma tibi quondam suberant domini dominorū,
Seruorum serui nunc tibi sunt domini.*

but this is only by the way. From her religion, let vs come to her conuer-

Tacitus An-
nal.lib.3.

Ierusalem's miseries.

conuersation and manner of li-
uing. *Ierusalem* was as corrupt in
life, as she was in religion:^z She did
steale, murder, and commit aduiterie,
and sweare falsly. Her inhabitants,
^a from the least unto the greatest, were
giuen to concouersesse, and from the
Prophet unto the Priest, they all dealt
falsly. ^b In the wings was found the
blood of the soules of poore innocents:
How farre Rome goeth beyond *Ie-
rusalem*, euен in this also we may
haue a little taste in our holy Eng-
lish Catholikes, the remainder of
the Romish Church, and the only
true professours (if ye will beleue
them) of the ancient faith in this
kingdome: but trie them by the
works of regeneration (the princi-
pall bodie of true Christianitie)
and you shall find, that in propha-
nation of Gods Sabbath, in swea-
ring and blaspheming, in lying and
cozening

^z Icr.7.7.^a Cap. 6. 13^b Cap. 2. 34.

Gods mercies and

cozening, in drunkennesse and whoredome, in oppression, and all vncionable dealings, they are for the most part, the very scumme and excrements of this land. And why should they make conscience of these sinnes, seeing their holy mother is as it were a faire or roial Exchange, where any sinne may bee bought at a reasonable rate. Nothing more common then what doe you lacke, or what will you buy, &c. A pardon for your sinnes past, or for any sinne you shall hereafter commit? a tolleration for common Stewes, for, (but I dare not name it) a dispensation for incestuous marriages, or any thing els, you shall haue it if you can agree for the price: shall I say all in a word, Shee is a hell of impieties, a habitation of diuels, and the hole of all foule spirits, and a cage of

*Venalia Ro-
mae templa,
sacerdotes
altaria sa-
cra, corone,
ignes thura
preces Cælum
est venale de-
usque.*

Reu.18.2.

Ierusalem miseries.

of every uncleane and hatefull bird.
And therfore I lesse maruaile why
Friar *Mantuau* should bee so bitter
against her corruptions in his
time.

*Sanctus ager scurris venerabilis ara cimedis,
Seruit, honoranda diuum Ganimedibus ades.*

Mantuane.

And he saith further, *Nulla hic
arcana reuelo*, It was no shriuing
secrets the Fryar did disclose,
but such things as all the world
could witnesse to be true. *Bernard*
is more sharpe against the abuses
of his time (though the rotten hu-
mours were but the in gathering)
when he complaineth that the co-
uetous , Luxurious , Ambitious ,
Incestuous , Sacrelijious , and all
such hellish Monsters did flocke to
Rome, to get a warrant from the
Apostolike See, for their procee-
dings. And that they made no
more conscience of Sining, then
theeues

*Bernardus.
lib.4.de
Considerato-
ne ad Euge-
nius.*

Gods mercies and

the cues after they haue robbed a man by the highway, are afraid to deuide the spoile. *Curia tha recipere bonos magis quam facere consuevit,* he speakes vnto the Pope) *mali enim illic non proficiunt sed boni deficiunt.* I intend not now to lay open her monstorous cruelties and bloody massacres, of such as truely profess the Gospell of Christ, in which point she doth very well resemble (Shall I say) *Ierusalem*, which killed the Prophets & stoned them that were sent to her? nay, rather old *Rome* vnder *Nero* as often as the Emperor gave commandement that any should be slaine or banished, so often (faith *Tacitus*) did they give thankes unto God: and those things which in former time had beeene notes of some prosperous successe, were now the ensignes of publike slaughter. Is not this her custome at this day? are there any bloody

Tacitus.lib.
14.Annal.
quoties fugas
& cedes ius-
fit princeps,
toties, predijs
actae: qneque
rerum secun-
darum olim
nunc publica
cladis insignia
fuere.

Ierusalem's miseries.

bloody butcherings of Christs flocke, any cruell murthering of Christian Princes, by Romish Iebusites, but it shall bee receiued at *Rome* with Bonefires and Hymnes in most triumphant manner? all which things when I consider, I am fully resolued that a learned Diuine of later yeares, doth not speake of any malitious humor, when hee saith that there bee three points of diuinity, (he calleth them *Capita arcana Theologie*) which go current in *Rome*. The first, that there is no God: the Second, that whatsoeuer is written of Christ is lyes and deceits. The third, that the Doctrine of the resurrection and of the last judgement is merely fabulous, now then this being the case of that great and glorious Citie, wee may well collect, that her horrid desolation and fearefull downefall is at hand. For
there

*Calvinus lib.
4. Institut.ca.7.*

Gods mercies and

*there is no state so strong, no Cittie so
fenced, but the sinnes of the people will
bring it unto destruction, which is
my third and last Proposition out
of the second generall branch of
my text, whereof I am now by
your patience to intreat.*

Propos. 3

*That Kingdomes and common
wealthes haue their periods and
downefalls, is a conclusion which
the premises of all former ages
doe demonstrate; learned *Athens*,
*stately, Sparta rich Babylon, victori-
ous Carthage, ancient Troy, proude
Niniue, and a thousand more haue
numbred their yeares: and at this
day haue no stronger fence then
Paper walls, to keepe their names
from obliuion, the great enemy of
antiquitie. Now for the true cause
of their subuersions; it is a truth,
which the greatest wifards of this
world, after much studie, and ma-
ny**

Ierusalem's miseries.

ny serious cōsultations which na-
ture, could neuer find out. The *E-*
pícures attribute it to fortune the
Stoicks to destinie, the *Pythagorians*
to numbers. Which last opinion
Plato made such reckoning of, that
he will haue numbers to bee the
sole cause of the transmutations of
common wealths. Whose words
bee so Aenigmaticall, that *Tullie*
makes them a Prouerbe, and *Mar-*
silius Ticensis inuocateth not *Oedi-*
pus but *Apollo* to vnfold them.
Aristotle (who of all others com-
meth nearest vnto the trueth) makes
the cause to be a disharmon-
ie in the body politicke, as too
much wealth of some few, the
great miserie of many, iniurie,
feare, &c. I little maruell that hea-
then Philosophers should shoote
so wide, when Christians haue so
grossely mistaken their marke. *Bo-*
din

Plato.lib.8.
de rep. Cice-
ro.lib.7.Epist
ad Atticum.

Arist.lib
polit.cap.12.

Gods mercies and

Bodin Math.
hist. cap. 6.

Cardanus.

din how wittie is hee in pleading for numbers? what vertue doth he attribute to 7. or 9. or 12. and the squares and cubiques How doth he shift himselfe to proue his opinion sound, by instances of the most comon-wealthes that haue bene hitherto in account; adding, or detracting yeres at his pleasure, from the calculation of the best Chronologers, to make the number square or cubique, or spherical, or at the least, some way consisting of 7. or 9. or of three rootes or squares. *Cardanus* hangeth all vp on the taile of the greater beare. The common sort of Astrologians, referre it to the planets and starres, making such a scheme at the first foundation of any Citie, which made *Varro*(as *Plutarch* witnesseth) so earnest with *Taruncius Firmianus*, to enquire the opposition,

Ierusalem's miseries.

on, and aspect of the planets, when Rome was first situated, thinking hereby to conjecture how long that Empire should endure. *Copernicus* will haue the conuersion & motion of the centure of his imaginarie excentricle circle (which circle according to him, is not caused by the heauens motion (for the heauens in his opinion are vn-moueable) but by the earth, which he will haue to be continually wheeled about, to be the cause of these alterations of Common-wealths. Thus while they groped in the darke, they missed their marke, as the Sodomites did Lots doore, and while they professed themselves wise, they became fooles. And little maruaile, for the wisedome of this world is foolishnesse with God: None of all these haue happened on the true cause, it is the sinnes of the people

H

which

Copernicus.

Gen.19:

Rom.1.22.

1.Cor.1.

Gods mercies and

which bringeth every common-wealth
to ruine. And how can it be other-
wise? for if thou lay more weight
on the roofe, then the pillars can
support, the house must needes
fall. Now sinne is of such an in-
tollerable weight, that no house
nor Citie, nor Common-wealth
can stand vnder it, but it will presse
it downe, it is a burden to the
whole earth, and makes it *reel to*
and fro, and stagger like a drunken
man: it is a burden to all the crea-
tures, and maketh them groane and
trauell in paine: it is a burden to
God himselfe, which makes him
crie out in the Prophet against the
Iewes, *That they had pressed him*
with their iniquities, euен as a cart is
pressed with sheaves: it lay so heauie
vpon Christes shoulders, that it
made him *sweat drops of blood,* This
burden of it selfe so heauie, like a
male-

Isa.24.20.

Rom.8.22.

Amos 2.13.

Luke 22.44.

Ierusalem's miseries.

malefactor that is pressed to death, cries for *more weight*, to press the sinner to the pit of hell : it calls to heauen for the *barden of the Lord*, that is, for vengeance to be inflicted upon the impenitent sinner, God in regard of his patience, and long suffring, is said to haue leadē heeles, hee commeth slowly eu'en against his will to punish, but in respect of his iustice, he is said to haue yron hands. He striketh with a witnessse, when once hee begins to smite in his proceedings against the sinnes of men, he hath a double method sometimes, (and this method is most vsuall when he proceedeth against the sinnes of his children) he comes to them as he came to *Elias*. First he sendeth a *mighty strong wind*, to blow downe the tall Cedars, and cast them to the ground, as *Paul* was, before he was conuer-

Iere.23.

1.King.19.

H 2 ted.

Gods mercies and

Acts 24.26.

ted. Then an *Earthquake*, to shake
the flintie rockes, I m eane the sto-
nic hearts of men, & to make them
tremble, as *Felix* did, when *Paul*
disputed of the iudgment to come,
then a fire to bur ne vp the stubble,
and consume the bryars, and then
(when these forerunners, like *John*
Baptist haue prepared a way for the
Lord) he coimes himselfe, in a soft
voice, the gratioues and sweet pro-
mises of the Gospell, to seale a
pardon to such, as by the former
Iudgments are deiected and hum-
bled. And this may bee tearmed
Gods *Ordo compositius*: Some-
times (and this is more vsuall,
especially when hee proceedes a
gainst the wicked) hee taketh a
contrarie course: First, he comes
in a soft and still voyce, to wooe
them to himselfe: But when
they harden their hearts, and
will

Ierusalem's miseries.

will not bee reclaimed from their euill wayes; then at length he will send a fire to denoure them, and an Earthquake and mighty strong wind, to scatter them away like chaffe from the face of the earth, & to blow them downe cuen in the bottome of hell; and this I may fitly call Gods *ordo resolutius*; it is sayd of *Alexander*, that when hee besieged a certaine City, hee helde out a Lampe, proclaiming a pardon to as many as would yeeld themselues before the Lampe was burned: so the Lord first holdeth out the Lampe of his word, whereby hee calleth them to submit themselves, and giues them a time to deliberate; if in the meane time they doe not yeeld, nothing remaines but death and destruction: it is storied of *Tamberlaine the Scythian*, that whenfoever hee besieged a City,

Psal. I.

Q.Curtius.

*Stephani Epi.
in Herod.*

Gods mercies and

first hee displayed a white flagge in token of mercy, if they would yeeld themselues, the second day a redde flagge threatening blood because they did not in time submit themselues , if they continued vntill the third day, then came out his blacke flacke menacing vtter ruine and desolations; this is Gods Methode, First he sets out his white flagge of peace; if this bee not regarded, then comes his red flagge of correction, though not of destruction: if this will take no place with them, then he sets out his blacke flagge, *bella horrida bella*, nothing but death and desolation. *Downe with it, downe with it.* *even to the ground, tribulation and anguish, fire and brimstone, storme and tempest, this shall bee their portion to drinke.* Its long before he be moued to anger, but if the coales

Virg lib. 6.
Aeneid.

of

Ierusalensis miseries.

of his wrath bee kindled; O Lord
God how terrible will this flaine
be! it will licke vp the sea like dust,
and melt the mountains like waxe,
and burne to the very bottome of
Hell, so that nothing in the world
will quench it, but the bloud of the
Lambe, and the streaming teares of
vnfaid repengance: cast your eies
to the tyme of old, for we are but
men of yesterday, and our dayes on
earth are like a shadow, as Bildad spea-
keth in Job, and you shall finde my
conclusion proued by the occurr-
rents of all ages. Sodome that fruit-
full and plentifull Citie, which was
for beauty and pleasure like the gar-
den of God, or as the valley of Egypt,
as thou goest unto Zpar, if the stinke
of her sinnes ascend into heauen,
shall bee conuerted into a stinking
Fen, for an everlasting remem-
brance of her iniquity. Iericho a

H 4

good

Job.8.9.

Gene.9.

Gene.13.10

Deut.3.3.

Gods mercies and

John 6.21.

Arist. Polit.

.e.3.dol

Isa.3.22.C

C.2.13.10.

C.2.13.10.

goodly place, a City of Palme trees, a
fenced City, whose walles reached
up to heauen: if shee be withall a
sinnesfull and an idolatrous City,
shee and all that is in her, both
man and woman, young and olde,
Oxe and Asse, shall bee vtterly de-
stroyed. Babylon, which Aristotle
for the greatenesse cals rather a
Region then a City, the Empresse of
the earth, the Princesse of Cities,
the glory of Kingdomes, the beauty
and pride of the Chaldeans, which said,
I sit as Queene, I am no widdow, and
shall see no mourning: If shee conti-
nued in her sinnes, shall bee as the
destruction of God in Sodome and Go-
morrab, it shall not bee inhabited for
ever, neyther shall it bee dwelled in
from generation to generation, but
Zim shall dwell there, and their hou-
ses shall bee full of Ochim, Ostriches
shall dwell there, and the Satyrs shall
dance.

Ierusalem's miseries.

dance there, and I will cry in their
Pallaces, & Dragons in their pleasant
places: so that a man shall bee more
precious then gold, even a man aboue
the wedge of the gold of Ophyr: It is
not her powerfull state, nor rich
Citizens, nor strong walles, nor
high Towers, nor magnificall
buildings, that shall free her from
Gods punishing hand: nay, *Ieru-*
salem in my Text, the Vine that
Gods right hand had planted,
the Citie of the Great King, the
holy place of the Tabernacle
of the most high, the beauty of
Israel, the glory of Nations, and Prin-
cesses of prouinces, if she will not bee
awaked from her sinnes, shall not
be much better then the destruc-
tion of *Sodome* and the miserable
desolation of doleful *Gomorrah*, her
walls shall bee turned into heapes
of dust, her houses consumed, her
Temple

Lament. i.

Gods mercies and

Temple burned, her treasury empty, her habitants killed: *Quis Cladem illius urbis quis funera flætu explicet.* What heart is so flinty which will molt into teares, when it shall thinke of the miserie which did twise befall this one Citie.

Vse. I.
c i. Cor. 10.
II.

Cicer. Phil. I

Now all these punishments came vpon the for an ensample and are written to admonish you vpon whence the ends of the world are come, that you should bee armed and warned, that you should see, and fore-see, before the time be past, *ut quorum facta imitamini eorum exitum per horrescatis,* that if you tread in their footsteps you should remeber their downfals, God is the same God still, he is as strong as euer he was, he is as iust to reuenge as euer hee was, his arme is not shortned, his strength is not abated, his wrath is not turned away from sinne, but his hand is stretched out

Jerusalem's miseries.

out stile. Sinne may bud in the spring
but it withereth before Haruest : it
may flowrish for a time, but god-
linesse endureth vnto the end.
Wh en the wicked thinketh him-
selfe the surest, when he saith vnto
his soule, *Peace, Peace, and soule,*
take thy rest. Euen then there is but
one steppe betweene him and de-
struction : beleue the kingly Pro-
phet, he speakethit of his owne ex-
perience, *I myselfe haue seene the un-
godly in great prosperity, and flow-
rishing like a greene baytree ; what
followeth, I went by, and loe, he was
gone ; I sought him, and his place
could no more be found.* Behold his
countenāce, he is but as the grasse
vpon the house top, which with-
ereth before it bee pluckt vp, or as
the sound vpon the water, or as a
garment fretted with mothes : *O
how suddenly doth he fade, perish, and*

come

Psa.37.36.37

Psal 73.18.

650

Gods mercies and

Plut.in vita
Pyrrhi.idem
in vita Ani-
nib.

Isa.53.1.

come to a fearefull end : euен as a dreame vanisheth when as one awaketh. It is noted of Pyrrhus and Hanniball, that they could quickly conquer a Citie, but they could neuer keepe that which they had once subdued. I little maruaile, that the wicked haue great facility in heaping vp of riches, but I should thinke it strange, if they could keepe them till the third generation. Their wealth is like a snowball, gathered in the fall, not without labour and cold fingers : and anon after it is melted with the Sunne, or washed away with the raigne. But alas, alas beloued, I may heare take vp the Prophets complaint. *Who will beleue our repers?* my words seeme vnto many, as Lots Sermon did to his sonnes in-law, when hee foretold the destruction of Sodome, who seemed as though he had mocked, Gen.19. 14.

Giue

8588

Jerusalem's miseries.

Giue mee leaue a little to speake
plainely : I came not to sing
vnto you *a gioria patri* without
a sicut erat, to flatter you with a
smooth tale, as to lay pillowes vn-
der your elbowes, whereby you
may securely sleepe in your sinnes,
Multi sunt Placentini, & Landen-
ses pauci Veronenses, many come hither
from Placentia, and Landa, but few
from Veron. I doubt not but yee
will all with your tongues confesse
my Proposition to be true, but the
practise of the most denyeth it : *it*
is the sins of the people that bringeth
euery common wealth to ruine. Euery
one wil say as much, but yet in our
practise wee hold an other strange
Axiom that goeth for currant a-
mongst vs : *it is the sinnes of the*
people that upholdereth euery Common
wealth : conscientable and true, and
faithful dealing, which my Prophet

as

Gods mercies and

as I suppose, nameth, by executing of
iudgement and seeking of the Truth,
is like an Almanacke out of date,e-
uery man hath found out a new
way, both to maintaine and better
his estate, this old way is to farre a-
bout. The blood-sucking Vsurer,
instead of lending and expecting
nothing againe,a lesson which our
Sauior would haue him to take
out, if hee looke for the true trea-
sure, doth eat and consume his nee-
dy Brother, euen as *Pharao*s leane
and il-fauored Kine deuoured the
other. This is the way hee taketh
to support his house, God loues
not such an Arethmatician as
spendeth his whole study about
Multiplication, and the *Rule of fal-*
shood, and can neuer learne, the *pra-*
cise of *Diuision*. The Lawyer
who should employ his best know-
ledge in vnitig the knots of the
law,

*Regula falsi-
tatis.*

Ierusalem's miseries.

law, and should bee an *Atropos* to cut off the thread of controuersies betweene man and man: feedeth his Client with golden hopes, and sugred wordes, and in the meane time like *Lachesis* draweth in length the thread of contention, vsing vnecessary delayes, and posting of the matters from Court to Court, Tearme to Tearme, ycare to yeare, not vnlke the cogging Surgeon, who in hope of greater gaine doth poyson the wound, that it may be longer in curing, or (if I may vse a homely comparison) like the waggish Boy in the streetes, who when hee seeth two dogs snarling and grinning one at another for a bone, is neuer at rest till (for his owne pleasure, but little for their profite) hee hath brought them a *rictu ad mortum*, to trie their right by their teeth, til at length the weaker

Gods mercies and

ker bee enforced to resigne vp his right to the stronger; this is a principall plot to maintaine his estate.

The Citizen that liueth on his trade, is like to the idolatrous Lewes in the Psalmist, which worship the Images of Canaan; Canaan signifieth a Marchant, and what is the Marchants Image (saith Luther) but *Denarius* the Crosse. This hee maketh such reckning of, as that he careth not for making shipwracke, not of a crafed, wodden vessell, but of a good conscience, so that hee may obtaine it: hee selleth dayes and months, and yeares at a higher rate then his best stuffes; if his wares bee too light, false ballances must make vp the weight; if too bad, too deare, a false oath must make a mends for both. The country Landlord (for though I speake in *Ierusalem*, yet I do not doubt but some

Jerusalem's miseries.

some of euery quarter of Iudah
 doth heare mee, whome the Lord
 hath endowed with ample posses-
 sions that hee should bee as it were
Pater Patriæ, an vpholder of
 his Country, a maintainer of iu-
 stice, a scourge of vice, a protector
 of Religion, a helter for the distrel-
 sed to defend them from the rage
 of oppressors, as the ^a Philosopher
 did the Sparrow that fled into his
 boosome from the talentes of the
 Hawke. What doth he? he rayseth
 his rentes, wringeth his Tenants
 like spunges, shaketh by some new
 devise the ancient custome; if this
 will not serue his turne, he farneth
 out his liuings (especially in such a
 yeare as this, whē he should breake
 his bread to the poore at his owne
 dores) and taketh a roome in this
 City, or some other, where he may
 liue with much ease, little charges,
 and small credite, this he counteth

I an

^a Xenocrates
 apud Aelia-
 num.var.
 hist.lib.13.
 cap.31.

Gods mercies and

an especiall meanes to hold vp his
estate.

Ioh.8.11.

i.Ioh.3. 20.

Ioh.5.14.

If I haue beene in the bosomes
of many of you, blame your selues,
for mine owne part I may truly say
to euery particular that thinketh
himselfe touched, as our Sauiour
saide to the woman that was taken
in Adulterie; *Hath no man condem-
ned thee? nei: her doe I. Marry,* with-
all I adde that of *John*, *If thine owne
conscience condemneth thee, God is grea-
ter then thy con'science, and knoweth
all things;* and therefore I dismisse
thee with that speech of our Sauiour
spoken to the Cripple, that was
newly restored to his feet; *Goe thy
way and sinne no more, lest a worse
thing come vnto thee.* What shall
I say more? Runne through each
particular Estate and calling, and
you shal find by the practise, thogh
not of all, God forbid that I should
thinke so, I know there are in euery
pro-

Ierusalem's miseries.

profession which make a cōscience
of their wayes, and in all their acti-
ons set God before their eyes, yet
of the most part, that fraudulent
and deceitfull dealing, or some o-
ther vnlawfull meanes, is thought
the most expedite and beaten way
for supporting them. Few will
let this conceit sinke into their
heads, that sinne is the meanes that
bringeth euery Estate to ruine, the
Preacher may tell them as much,
but they will belieue him at their
leasure; in the meane time, they wil
still runne on their olde *Bias*;
the husbandman may labour in
weeding those grounds, but still
they bring forth briars to entangle
and nettles to sting others: the
Gardner may busie himself in pru-
ning those vines, but still they
bring forth sowre grapes, such as
will set the teeth of Gods children
on edge. Gods shepheards may

Gods mercies and

Ier.2.

watch continually about their flockes; yet like swift Dromidaries they runne by their wayes, and like the wilde Asse used to the wildernesse, which snuffeth the wind by occasion at her pleasure, as the Prophet speakes; they cannot bee kept from going astray. Euery one can bee angry if his worldly purpose be crossed neuer so little, but few or none will say with *Dauid*; *it greeueth me when I see the transgressors, because they keepe not thy law*: Many can weepe and commend plenty of teares, when any worldly calamity doth befall them, but few or none can shed one teare, *Miserere tendo cullos*(as he speaks in the Comedy) for their sinnes, much lesse weepe bitterly as *Peter* did, or haue their eyes gush out with water, because other men keepe not Gods lawes, with *Dauid* many will sing to the *Viole*, and invent to themselues instruments

Math.26.

Psal.119.

Ierusalem's miseries.

ments of musicke like Dauid as the Israellites did. But few will say with him, *All my delight is in thy commandements*; Many will say, with those good fellowes, *Come & bring wine, and wee will fill our selues with strong drinke, and to morrow shall be as this day, and much more abundant*. But fewe or none will say with those good professors, *Come & let vs goe vp to the mountaine of the Lord, and to the house of the God of Iacob, and he will teach vs his lawes, and we will walke in his paths.*

I thinke I cannot truely say with Hosea, that the Lord hath a conuincie with the inhabitants of this land, because there is no knowledge of God in the land. For our heads are not so sicke, as our hearts are heauie: I meane our heads are not so void of knowledge, as our hearts are of obedience, but I dare boldly say, that which followeth: *By swearing*

Amos.6.5

Psal.119.

143.

Isa.56.12

Isa.2.3.

Isa.1.5.

Gods mercies and

Hol. 4.2.

and lying, and killing, and stealing,
and whoring, they breake forth, and
blood toucheth blood. Wil you heare
the iudgements annexed in the
subsequent words : Therefore shall
the land mourne, and every one that
dwelleth therein, shall be cut off. This
is a terrible curse, & he that dwel-
leth in heauen, still auert it from
vs, but yet it is a conclusion which
the Lord vseth to inferre vpon
such premisses.

Isa. 5.1.2.
3. &c.

Giue me leauе ro repeat a para-
ble vnto you, My beloued had a vine-
yard in a very fruitfull hill, and he
hedged it, and gathered the stones out
of it, and bee planted it with the best
plants; and hee built a Tower in the
midst, and made a winepreſſe therein.
The Prophet in that place applic-
eth it to the land of Iudah, Surely the
vineyard of the Lord of hosts, is the
land of Israel, and the men of Iudah,
are his pleasant plants: me thinkes I
may

may not vnfitly apply it vnto this Island. Surely the vineyard of the Lord of hosts is the land of Britaine, and the men of this land are his pleasant plants, Now therefore, O ye inhabitants of this land, iudge I pray you, betweene him and his vineyard, what could he haue done vnto it, that hee hath not done? Hee hath planted it with his own right hand, hee hath so hedged it about with his heauenly prouidence, that the wild boare out of the woods cannot roote it vp, nor they that goe by, pull off his grapes. Hee hath watered it most abundantly with the dew of heauen: he hath gathered the stones of Popery and superstitution out of it; he hath set the winepresse of his word therein: he hath giuen it a Tower, eu'en a king as a strong tower against his enemies, whose raigne the Lord continue ouer vs, if it bee his pleasure,

as long as the moone knoweth her
course, & the sun his going down
and let all that loue the peace of
Britaine, say Amen. Now hee hath
long expected that it shuld bring forth
grapes, but behold it bringeth foorth
wild grapes. He looked for iudgement,
but behold oppression, for righteous-
nesse, but loe a crying.

These were the sinnes of *Ierusalem*, and you know her iudgments,
he that was *Ierusalem's* God, is *Britaines* God too, and therfore if shee
paralell *Ierusalem* in her iniquities,
let her take heed she tast not of her
plagues ; God though he hath not
yet begun to punish her in his fury
yet hath he sundry times shaked his
rod of correction ouer her, if this
will not worke amendment, her
iudgement must be the greater.

Fearefull was the case of *Sama-*
ria, whō Gods punishments could
not moue to repentance. I haue
giuen

Ierusalem's miseries.

gauen you cleanness of teeth in all your
Citties, and scarcenesse of Bread in all
your places, yet haue yee not returned
unto me saith the Lord God. I haue
withhelden the raine from you when
there was yet three moneths to be bar-
ned, and i caused it to raine upon one
Cittie, and brought a drought upon an-
other, yet haue yee not returned unto
me saith the Lord. Pestilence haue I
sent amongst you after the manner of
Egipt, and yet ye haue not returned
unto me saith the Lord. I haue smit-
ten you with blasting and mildew, &c.
yet ye haue not returned unto me saith
the Lord God. The Lord hath not
hitherto dealt with vs after our
sinnes, nor plagued vs according to
the multitude of our iniquities, yet
he hath made it manifest that he is
displeased with vs: His mercy hath
pulled backe his hand from draw-
ing his sword of vengeance against
vs, yet hee hath left vs sundry to-
kens

Amos 4.

Gods mercies and

Deut.23.23

kens that he~~s~~ is angred with our sinnes. It is not long since that the heauens were made as brasse, and the Earth as yron, nay, the very waters became as yron or as brasse so that neither the heauens from aboue, nor the earth , or water from below did afford comforts for the seruice of man.

Psal.105.16

This extraordinary cold distēperature of the ayre might by an *Antiperistasis* haue kindled some heate of zeale & deuotion in our brests ; when it had not the expected effect, then he Called for a dearth upon the land, and destroyed our prouision of bread: euен such a famine, that if we were not releaved from forraigne countries , *Ten women might bake their bread in one Ouen,* as the Lord speaketh, Leuit.26.26.

But all this hath not brought vs vpon our knees, nor humbled our soules before our God , therefore once

Ierusalem's miseries.

once againe, he hath put life in his messenger of death, and set him on foote , which heretofore of late yeres hath raged in this city, like a man of warre, and like a gyant refreshed with wine , and bestirred himselfe (though not with the like violence) almost in euery part of this kingdome : I meane the pestilence that walketh in the darkenesse, and the sickness that hath killed many thousands at noone day: all these are infallible tokenes that he is offended with our sinnes : Howbeit he is so mercifull that he will not suffer his whole displeasure as yet to arise,

Psal. 91.6.

— Horum si singula duras
Flectere non possunt, poterint tame omnia, mentes.

If each of these by themselues cannot preuaile with vs, yet if they be all put together, they may serue(as a threefold cord) to draw vs vnto repentance. If thele be not offorce but still wee continue to blow vp
the

Gods mercies and

the coales of his anger, then let vs know for a certainty, that they are the forewarners of a greater euill, as the cracking of the house is a forewarning of his fall : these bee but the flashing lightnings, the thunderbolt will come after.

The cloud that is long in gathering, will make the greater storme: he is all this while in fettig his stroke, that hee may giue the sorer blow, *Eurum ad se Zephirumq; vocat*; hee is in bringing the windes out of his treasures, that he may rain vpon our heads a shoure of ve ngeance which shall bee the portion of al the vngodly to drink.

I beganne like a *Barrabas*, I will not end like *Bounarges*: my song had an *Exordium* of mercy, I am loath to bring for an *Epilogue* a thunderclap of iudgment. Wherefore (my beloued Brethren) now that you see the true causes of the ruines

Jerusalem's miseries.

ruines of euery common-wealth
and the iudgement that hangeth
ouer your heads (like *Damocles* his
sword) for our iniquities; flatter
your selues no longer in your own
sinnes, but turne vnto him by spee-
dy and vnfained repentance, that
hee may repent him of the euill, &
turne away his plagues from you:
let the wanton leaue his dallying,
and the drunkard his carowling,
and the Vsurer his biting, and the
swearer his blaspheming, and the
oppressor his grinding, and euery
one amend one in time, before the
Lords wrath bee further kindled:
then will the Lord bee mercifull
vnto this land: hee will quicklie
turne the sowre lookes of an angry
and sinne reuenging Judge, into
the smiling countenance of a mild
and gentle Father. Hee will take
the rodde which he hath prepared
for you, and burne it in the fire.

These

Gods mercies ant

These plagues which doe hang ouer you for your iniquities, he will blow away with the breath of his nostrils, as hee did the Egyptian Grashoppers into the red sea: he will command his destroying Angel to put vp his sword into the sheath, he will open the windowes of heauen, and power downe a blessing vpon you without mea-sure.

Then shall you be blessed in the Citie and blessed in the field, blessed at your going out, and blessed at your comming in, and whatsoeuer you put your hands vnto shall be blessed; your sonnes shall ^a grow up as Olive branches, and your daughters shall be as the ^b polished corners of the Temple. Your grounds shall so abound with grane that the tillers shall laugh and sing; your garners shall be full and plenteous with all manner of store ^c your presses shall abound

^a Psa. 129.4.

^b Psal. 144.

^c Iecl. 2.24.

Ierusalem's miseries.

abound with Oyle and wine, your sheepe
shall bring forth i thousands, and tenne
thousands in your fields; Euery thing
shall prosper, nothing shall stoppe
the current of Gods blessings, there
shall be no decay, nor leading into cap-
tivity, and no complayning in your
streectes; and which is better then all
these, hee will giue you faithfull &
painefull Pastors to feede you, his
spirite to comfort you, his word to
instruct you, his wisedome to di-
rect you, his Angels to watch ouer
you, his grace to assist you, and in a
word, *He will be your God, and you*
shall be his people: thus shall it be done
vnto all those whome the King of hea-
uen shall honour: so that all the world
shal wonder at your felicity, & say,
Blessed be the Lord which taketh plea-
sure in the prosperity of his seruants, &
happy are the people that bee in such a
case, yea blessed are al they whiche haue
the Lord for their God; thus wil he be
with

Esther.6.9

Gods mercies and

with you, and direct you in the de-
sert of this world, till he bring you
into a faire and Goodly place , the
promised land,a land that floweth
with better things then abouundance
of Milke and Honey , the celestiall
Paradise, the heauenly Canaan, the
kingdome of glory prepared for
you from the beginning of the
world, euен that kingdome where
the King is verity, the Lawes chari-
ty, the Angels your company, the
Peace felicitie, the life eternity. To
this kingdom, the God of al mer-
cy bring vs for his sake that bought
vs with his owne blood, to whom
with the Father and the holy Spi-
rit,three persons in trinitie, and one
God in vnitie, be ascribed all ho-
nor & glory, power and Maiestie,
both now and for cuermore A-
men.

FINIS.

THE
Joy of IERUSALEM:
AND
Woe of the Worldlings.

A Sermon preached at Pauls
Crosse the 18. of IVNE.
1609.

By William Loe Batchelour of Di-
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Cathedrall Church of
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